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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The roll of the House of Representatives of the Fifty-fifth Congress will contain the names of 205 Republicans, 137 Democrats and 15 Populists. The Democrats gain 36 seats. On the side of sound money there will be a majority of 47, the silverite vote being estimated at 155. This majority will suffice, if its leaders are vigilant.

Mr. Edison thinks he has found a new use for the Roentgen rays—to aid the blind to see. He does not expect, of course, to impart vision in cases where the connection between the optic nerve and the brain is impaired; organic defects are beyond remedy; but his experiments with two blind men and a fluorescent tube have been so successful that he is confident that great alleviation of the condition of a large number of this unfortunate class is among the possibilities.

Alabama feels the need of revising her State charter. Illiteracy and fraudulent elections are regarded as her greatest obstacles to progress. The public school system, it is felt, should be improved both in the quality of teaching, and in the time at present devoted to it—the terms should be longer. Those who enjoy the privilege of the ballot should have sufficient intelligence to cast it for the best good of the State. A resolution to appoint a joint committee of the House and Senate to consider this proposition to modernize the organic law of the Commonwealth, is now before the Legislature.

The famine area in India is now quite accurately defined. At least half of the Punjab and the same proportion of the northwestern provinces and Oude are almost destitute of food. One-fourth of the people of the central provinces are suffering. The central and southern districts of Bombay, all Berar, and Madras, north of the Krishna, are more or less afflicted; so, too, are most of the native States. The heavy rains reported last week may ameliorate the condition somewhat, but the distress is widespread and acute. Sixty millions of people are threatened with starvation; of this number only 60,000 are at present employed on public works at a wage just sufficient to keep soul and body together.

Nearly three weeks have passed since Captain General Weyler took the field in person at the head of an army 35,000 strong, with the intention of surrounding Maceo's force in the Rabi hills in the province of Pinar del Rio, and of annihilating it. It had been intimated to him from the home Government that he must achieve a decided victory over the insurgents before he returned to Havana. No action of any importance has taken place, at this time of writing. The Spanish general is not quite ready "to strike a mortal blow," to use his own words—will not be till after Christmas. Ere that day dawns, Maceo may do some fighting on his own account, and the proposed advance may be turned into a retreat.

Certain perturbations in the motions of the star Procyon led the astronomer Bessel, as far back as 1844, to announce that she had a companion; but no glass could discover her mate. Struve, in 1873, thought he had found her, but his discovery proved to be illusory. Since the big telescopes were built, the vicinity of Procyon has been carefully searched, but until last week no tidings of the concealed consort had been

received. Then, a telegram from Assistant Schaeberle, of the Lick Observatory, to the Harvard observers, announcing that he had seen the companion of Procyon, excited intense interest. It has been computed that the distance of this hitherto invisible star from Procyon is about the same as that of Jupiter from our sun. Its orbit is supposed to be nearly circular.

The Brooklyn aldermen refused to grant the New York and Brooklyn Railroad Company, a location in the vicinity of the City Hall for a terminal for the tunnel which they intend to construct under East River. Despite this implied opposition to their project, the incorporators have secured a good terminal site at the foot of Fulton Street, on Furman Street—an arrangement with which the aldermen cannot interfere, because the water front is under the jurisdiction of New York. Further, the Company saves \$1,000,000 in the cost of construction, and a bonus which otherwise it would have to pay to Brooklyn. Work will be pushed upon this new enterprise, and the counsel of the Company announces that the tunnel will probably be completed within the next eight months.

The adverse vote on the proposed woman suffrage amendment in California—13,000 ballots for, 33,000 against—was, in some sense, compensated for by the triumphant majority in Idaho of nearly 5,000 in favor of a similar amendment. It is true that the courts of that State decided two years ago that votes not cast either for or against a measure shall be counted against it; in that case the amendment may possibly fail when submitted to the legal test; but should this be so, the failure can only be temporary. In California the proposed amendment had for its opponents the Liquor League, and all the ignorant and vicious classes in the State, for its terms included the proposal to exclude from the franchise all who cannot read and write. On the single issue of woman citizenship, more favorable returns might have been recorded.

Under present laws illiteracy is no bar to immigration. During the last fiscal year 78,130 aliens came to this country who could neither read nor write. This is nearly 25 per cent. of the total number of arrivals for the year, and the attention of Congress will doubtless be called to this alarming fact. The proposed educational test for immigrants would avert from this land vast numbers who, by reason of ignorance, might become the ready victims and followers of anarchist demagogues. Now that the tide has turned again—it has been ebbing since 1892—and the arrivals increased in numbers, the problem of determining who shall be admitted ought to be promptly handled. Contract laborers, lunatics, idiots, and persons liable to become public charges can be deported; restriction should now be laid upon the illiterate.

It was a magnificent response which the people of Spain made to the appeal of their Government for an internal loan. Foreign financial aid had been sought in vain. The money markets of Europe had capital in abundance for investment, but they were all closed against Spain. At least \$200,000,000 were necessary for immediate exigencies, and the ministry, in despair, turned to the people and asked for only one-fourth of the sum needed. With patriotic enthusiasm subscriptions to the popular loan were made until nearly double the amount, or about \$100,000,000 was received. Though only postponing national insolvency—for that appears to be inevitable—this outburst of liberality to their Government in its hour of distress reflects credit upon the Spanish people, and will gain for them sympathy in the dark days that are approaching.

The New York Sun calls attention to the fact that out of Bryan's 175 electoral votes, 112 came from the eleven States which composed the "old secessionist Confederacy," and 17 from Missouri (about three-fourths in

all); in other words, it was not the five silver States, nor Populist Kansas, nor the smaller commonwealths of South Dakota, Washington and Wyoming (only eleven votes in the three) that gave Bryan his strong showing, but the eleven old Confederate States, without which he would have made "a pitiful show in the electoral colleges." The Sun, in calling attention to this "political segregation of the South," commends Kentucky, Maryland and West Virginia for breaking from "the solid South of the past and ranging themselves with the forces of order and civilization. The rest put upon themselves the lasting stigma of supporting repudiation and social disorder."

The Government was twice interpellated in the Reichstag last week—first, concerning Bismarck's revelation of a clandestine treaty between Germany and Russia from 1884 to 1890—a policy of shameful duplicity, considering the existence of the Triple Alliance which was formed, among other reasons, to hold Russia in check; the other, concerning the insolence of the military caste, as illustrated by the recent murder of a citizen by an officer for brushing past him in a restaurant, and not adequately apologizing for the "rudeness." The first interpellation received vague replies. The Prince was not censured. The Government was not inclined to carry the matter farther. In the debate over the second interpellation, the contempt for civilian rights manifested by the military class was ventilated and sharply arraigned. The Emperor himself was "dubbed as a fool and his sanity questioned." Revolution even was hinted at. William's throne is a precarious one.

The Work of the Agricultural Department

In his annual report, Secretary Morton will furnish interesting data on the value to farmers of the foreign-markets bulletins issued from his office, containing the prices of food products abroad, and the character and extent of the demands of various countries upon what is raised here. He will discuss the investigations conducted by the Department into the constitution of soils and the nutritive values of various foods. Professor Whitney, for instance, has invented a comparatively inexpensive electrical apparatus which will tell the agriculturist what per cent. of moisture there is in the soils on his land, thereby enabling him to sow the seed of the particular crop best suited to that condition. The sugar industry has received especial attention. Any one desiring to operate a sugar plant can learn from the data in the Department what it will cost and whether in his case it would pay. During his term of office, Secretary Morton has not only extended the work of the Department, but has saved, by various economies, \$2,000,000, which has been covered into the Treasury.

Jewish Women in Council.

It was their first national convention. It met in New York city, and lasted six days. This Jewish movement is not an old one; it began with the Congress of Women at the Columbian Exposition in 1893. Its growth since then has been remarkable. Forty-six sections are now in operation, with a total membership of more than 3,000; there are 600 active workers in the New York section alone. Canada has two sections. Their purposes are social, religious, philanthropic—to bring about closer relations among Jewish women; to promote a thorough study of the Bible, particularly the Hebrew faith, ethics, history and literature, thus combating skepticism; to organize "charities" which preserve self-respect by providing for self-support. Literary work as such does not come within the scope of the Council. Delegates from all parts of the country were present at the Convention. The papers and discussions were of a high order. The newspapers gave generous space to the proceedings, and commended the dignity, the religious spirit, the elevation of thought and the

earnestness with which they were conducted. The word "national" was dropped from the title in order that the Canadians might affiliate. The Council adopted "Faith and Humanity" as its motto. It cordially responded to the telegraphic greeting of the Christian Temperance women in convention in St. Louis. Our Jewish sisters have made an excellent impression by their behavior and utterances at this first of their public associated gatherings.

A Notable Life Ended.

The late Sir Benjamin Ward Richardson, the celebrated English physician, whose death occurred last week at the age of 68, became favorably known to the medical fraternity over thirty years ago by his experimental researches into the nature of the poisons in contagious diseases. He discovered the value of ether spray for local anesthesia and of nitrite of amyl in tetanus. He gave great impetus to the experimental method in advancing his own profession, both by frequent contributions along this line to medical and scientific periodicals, and by his own practice. The "lethal chamber," now used for killing animals without pain, was of his invention. In the department of hygiene, and especially in respect of the effect of alcohol upon the human system, he took a high and advanced stand. No authority was more constantly quoted than was he by total abstainers. He wrote and lectured extensively upon the subject. His pen was seemingly never idle. He founded and edited for some years *The Journal of Public Health*, and afterwards *The Social Science Review*. For eight years he published quarterly *The Asclepiad*—volumes of original research and observation on the science, art and literature of medicine, preventive and curative, all of his own writing. Besides these he lectured on "The Model City of Health," wrote an historical romance and a biography, interested himself actively in bicycling and was president of the Society of Cyclists. Many honors came to him. St. Andrew conferred the degree of LL. D. on him in 1877. He was knighted three years ago. His career was brilliant and useful.

The Coercion of the Porte.

Slowly but steadily the reforms promised by Sultan Abdul Hamid are being inaugurated. Yielding to a pressure which he dares no longer oppose, he has issued a decree which releases from confinement persons arrested on suspicion merely; which protects peaceful Armenians from police persecution; which convokes the Armenian Assembly for the election of a new Patriarch; which dismisses the Vail of Diarbekir, and Nadin Bey, prefect of the police of Constantinople; and which provides for the distribution of relief among the destitute population of Armenia. M. Cambon, the French ambassador, who is acting for the Powers, has secured the suppression of the special tribunal which has been trying the Armenians and Mussulmans concerned in the late riots in Constantinople. He will dispute the validity of recent sentences pronounced by that tribunal, particularly the sentence of death passed upon the Armenian bishop for the simple reason that a loaded revolver was found in his house during his absence. The depleted finances of Turkey, which constitute a serious obstacle to reform, have also engaged the attention of the Powers. The London Daily News is the authority for the statement that a scheme is under consideration to place an Englishman, a Frenchman, and a Russian at the head respectively of the ministry of Finance, of the Interior, and of War; to appoint a European receiver of the revenues of each vilayet; to revise the civil and military lists, dismissing criminals and incompetents; to reorganize the Turkish gendarmerie; to proclaim equal rights to all communities, and eligibility to office to all faiths. This scheme of control would preserve the integrity of the Empire, but is too radical for credibility. It would result in the practical deposition of the Sultan—a result too good to be true.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

IX.

Prof. W. T. Davison, D. D.

A PORTION of the ecclesiastical world has been more or less disturbed of late by

A Voice from Rome.

The Pope's "Letter Apostolic concerning Anglican Orders" is not, it is true, a document of very great practical importance. Bunyan's picture of Giant Pope, who "by reason of age and also of the many shrewd brushes that he met with in his younger days, is grown crazy and stiff in his joints," hardly fits Pope Leo XIII., who is a learned and courteous old gentleman of wonderful vitality for his years, and of considerable shrewdness as regards the ways of the world as well as of the church. Acting in accordance with the decision of a commission specially appointed to investigate the matter, his Holiness, speaking *ex cathedra*, and therefore with unquestionable infallibility, has said: "We pronounce and declare that ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void." The expectation entertained—strangely enough, as it would seem to outside observers—by men so experienced and loyal to the English Church as Mr. Gladstone and Lord Halifax, that a decision in favor of the validity of these orders would be given, has been more than disappointed, for the door has been not only closed, but—so far as that is possible for a high-bred Italian ecclesiastic—vigorously slammed in their faces. No one likes such a reception, whether he was anxious to enter through that particular door or no, and the effect thus far has been to create a healthy reaction among the Anglo-Catholics and Romanizing portion of the Church of England in favor of their own national church.

The importance of the incident, however, does not lie in its immediate practical results. It is very suggestive in its bearing upon the haughty and exclusive attitude of modern Anglicanism. The whole of the Anglican clergy have been pronounced by the highest authority in modern Christendom to be mere laymen, all their actions as ministers of Christ to be void and worthless, and their people are told that the religious services they attend are no services, their worship no worship, their grace and salvation to be no grace leading to no salvation. Who can wonder if the Church of England, though in no wise recognizing papal authority, feels sore over such a rebuff, and contemptuously indignant? Lord Halifax declared at Shrewsbury the other day that "to assert such things is to make Him who is the Truth the accomplice of a lie. When we are told that all men combine in the assertion that our sacraments are shams and our absolutions worthless, we reply with St. Paul that we know in whom we have believed and we are content to trust our souls to Him in life and death and to that great day when before all the world the truth will be vindicated. No; I say it advisedly, I would willingly die, if God give me the grace, rather than seem to impute such treachery to God, or imply by any act of mine that all I have known of my Lord's love and goodness to me was a snare and a sham." That is an earnest protest worthy of a loyal-hearted Christian. But the speaker was prepared at the very next moment to pronounce that all the experience of the Lord's love and goodness enjoyed by members of Christian churches not possessing the blessing of episcopal orders is a snare and a sham! Such persons, according to the English Church Union, of which Lord Halifax is president, may be very excellent citizens, but they are not members of the true church of Christ, their ministers are no true ministers, they stand outside the pale of the Christian covenant, and it is a sin for any true son of the church even to enter one of their conventicles.

There is no need to draw a moral. The re-assertion of the Pope's unfounded and unwarrantable claims compels their renewed repudiation. But such repudiation carries with it much more. We do not mean, of course, that the maintenance of diocesan episcopacy and the system of church government which goes with it is to be compared with the monstrous claims of spiritual despotism put forward by the Bishop of Rome. But, as asserted by the Anglicans of today, it is

A Claim of the Same Kind.

Episcopacy is an admirable form of government for many purposes, and at certain epochs of history has been a veritable bul-

wark of the faith; but to make its maintenance and the continuity of episcopal succession essential to Christianity, and to unchurch all who do not possess the grace which can only be validly conferred through this channel, is a piece of mediæval ecclesiastical bigotry which may very fitly be compared with the extravagant demands of the Pope himself. On your side of the Atlantic, happily, such claims only excite a smile; here they are still urged in aggressive and sometimes very offensive forms, and it may be hoped that the moral which the papal bull so clearly points will be laid to heart by those whom it specially concerns.

This is not written in any spirit of sectarian resentment, though any community is bound very decidedly to resent all claims which deny its very right to exist. Happily, however, we can point out the error which lies at the root both of Roman Catholic and Anglo-Catholic exclusiveness in words furnished by a staunch High Churchman during the last three weeks. Canon Gore read a paper at the Church Congress in October on "The Bearing of the Theory of Evolution on Christian Doctrine." It was an exceedingly able paper, full of thoughts suggestive in many various directions. Among other things he said, in commenting upon Newman's theory of development in Christian doctrine: "Granted for the purposes of argument that the facts are so, may we conclude that because the Roman Catholic Church is the main actual development of Christianity, therefore it is justified in claiming to be the authenticated representative of primitive Christianity? Is what an idea historically becomes necessarily the true interpretation of it?" To this question he answers with an emphatic "No." "Nothing is more conspicuous than the tendency to deterioration, or the tendency on the part of a religion to change character by gradual self-accommodation to circumstances instead of molding circumstances in accordance with its original idea." Illustrating from Judaism and other religions, Canon Gore draws the conclusion that a religion, because divinely inspired, is not therefore preserved from serious deterioration, "is not therefore prevented from receiving a development which, while it must appear as the chief historical development of the original, is in fact its parody." He holds that Roman Catholic development is marked by the two characteristics—that on the one hand it has left out elements in the original type, and on the other it shows a "self-accommodation to the unregenerate natural instincts in religion." Here lies the foundation of that appeal to Scripture which is the one safeguard of the Church of Christ in all ages; not, as Canon Gore would say, to Scripture and "primitive tradition." By the end of the fourth century—we might almost say before the end of the second—some of the characteristics of "development" which Mr. Gore has pointed out were in full evidence. Students of the text of the New Testament know that some of the worst corruptions in it took place in the course of the second century. Even so early did the "unregenerate natural instincts" of which he speaks manifest themselves in doctrine, in organization and worship; and the only appeal which can avail to secure from age to age the purity of the Church of Christ in all these respects is the appeal to the well of Christian thought and teaching undimmed, in the canonical Scriptures of the New Testament. The "continuity" of which "Catholics" of all types boast is in itself a precious and sacred thing; no true Christian will undervalue it. But it may be purchased at too great a price, and the principles of development to which Canon Gore rightly drew attention show how necessary from time to time becomes even a break in historic continuity, in order that true continuity with the original type may be maintained.

Ecclesiastical affairs have perhaps bulked too largely in this article, though the questions at issue lie at the very foundation of Christianity. For those who may not be directly interested in them, it may be added that one of the chief books of serious interest in the theological world of late is the

Last Volume of Bampton Lectures,

on "Christian Ethics," by Rev. T. B. Strong, of Christ Church, Oxford, a thoughtful and original writer from whom much was expected. His treatment of the timely and important topic chosen has disappointed many, but the book is an able one, and forms an interesting contribution to a very large subject. It will not displace the standard volume, as it may almost be called, of your Dr. Newman Smyth, for the treatment of the Bampton lecturer is less com-

prehensive and complete than his, as well as less modern and practical. Mr. Strong makes a much-needed protest at the outset against the modern tendency to make the Sermon on the Mount a kind of manual of Christian ethics. He does not wish, of course, to disparage that marvelous utterance, so full of teaching for all time, but its place and scope are often misunderstood. It is not the climax of Christ's teaching, but its starting-point. It belongs to a transitional state of things. It is a new version of the old law, but it is law still, and only leads the way to that new order which it was the purpose of Christ to establish. Not until the Apostles gave their inspired exposition of Christ's finished work could the full nature of that order be understood, and Christianity is a view of life based upon a radically new experience of facts. The incarnation, the Atonement, Justification and Regeneration, the work of the Holy Spirit in Sanctification—these are the postulates of Christian ethics. To study the commandments of the Sermon on the Mount without bringing them into the light of fully-developed Christian teaching, is to view the world by starlight rather than in the blaze of noon. The pure and lofty ethical teaching of that Sermon, so far above not only the highest practice but the highest standards of men, must be put in its appropriate setting before its significance can really be understood. This position, which would have been taken for granted thirty years ago, needs to be re-asserted in relation to much well-intentioned but misleading rhetoric concerning the "teaching of Jesus" and a return from the creed of Nicæa to the simplicity of the Sermon on the Mount. The body of Mr. Strong's book is occupied with a discussion of the three theological virtues—faith, hope and charity—and the four cardinal virtues—fortitude, temperance, justice and prudence—in their Christian acceptance. Though there is much that is interesting in this discussion and much that is valuable in the learned notes, the whole somewhat lacks actuality, especially as the conclusion to which the lecturer leads up is that in many respects the Reformation was defective and the cure for current evils lies in a revival of ecclesiastical discipline! But the book bears reading and re-reading, and is more useful and valuable than this inadequate account of it might be understood to indicate.

Handsworth College, Birmingham, Eng.

AROUND THE MEDITERRANEAN.

II.

A Glimpse of Morocco

Dora M. Jones.

ON Sunday afternoon we sighted Cape St. Vincent, a long, bare, cruel-looking wall of rock, with a large fortified building, looking half-ruinous from the ship, crowning the promontory. Beyond that the cliffs dropped into low, bare, uninteresting hills, and these were the last we saw of Portugal.

"Tangier," said a wandering Ulysses, who happened to be on board with us, "is the dirtiest, filthiest place on the Mediterranean." It looked like a vision of fairyland, or old romance, from our anchorage in the bay—the fortified quay, the white-walled, flat-roofed houses one above another, and the citadel wall surrounding it, all under a sky of blazing blue. The water of the harbor was bright green and alive with boats. Bronze fellows with bare legs and arms, red fez, white or blue cotton shirts and trousers and sashes of every conceivable shade, were rowing to and fro and exchanging amenities in Arabic, or what we concluded to be such. They objected to be photographed, and one fellow who fancied that he was the mark for a photographer pulled his brown burnous over his head, and lay in his boat like a big brown chrysalis. A dignified individual in a sad-colored gown, girdle of red, and enormous yellow slippers was standing on the deck talking to one of the ship's officers. This was Moses, a gentleman of the Hebrew persuasion who had provided the boats for our landing more of which hereafter.

We landed on the little quay, which had nothing on it but stacks of timber, and tried to realize that Tangier was once an English possession, part of the dowry which Catherine of Braganza brought to Charles II. At that time it was notorious for its unhealthiness and as the training school of military ruffians. It was the Tangier dragoons who were let loose on Somersetshire after Monmouth's rebellion. Now the climate is considered so fine that, if other things were equal, Tangier would rival Algiers as a health resort; but there is small trace of the influence of any civilized power in this Mohammedan city, the most purely Eastern that we were to see west of Cairo.

Emerging from a network of narrow lanes, we came out on a plateau close to the prison, from which a magnificent view of the town and harbor is to be had. It is here, we were told, that the flogging and other public executions take place. I could not help thinking what a mockery this lovely scene must seem to the

eyes of tortured wretches brought here to suffer what the Oriental calls justice. The character of the penalty inflicted appears from the number of handless and footless creatures who crawl about Tangier, showing their mutilated stumps and craving for charity. We went into the prison vestibule, where two or three fat Moors were standing or squatting about, and guns were hanging on the walls. By one or two loopholes we were enabled to peep into the common prison, which is a large, bare room fairly lighted, and in which the occupants can move about as far as the long chains attached to their feet permit. As soon as they found out that they were being looked at, they all came rushing to the peephole with loud demands for alms. The government does not think itself bound to supply them with food, so that those who have no private means would starve were it not for the alms which they receive. Even justice between man and man is unknown here; the only logic which the judge recognizes is a bribe, and if it is not forthcoming the accused man may languish in prison till death puts an end to his sufferings. The various consuls have their own police force to protect the interests of their own countrymen, or life would be hardly worth living in Tangier for a European. As it is, there is a considerable colony of artists and invalids occupying the pretty villas on the slopes of the hill outside the town.

We returned through the town, and the ladies of the party were privileged to visit the harem of the bashaw. A big brown slave girl in white muslin, with a gay girdle round her hips and pearl bracelets on her fat arms, met us at the door and led us through various passages into a court with arched and pillared cloisters running round it. Mats and rugs were spread on the tessellated pavement in a recess, and here the ladies were sitting with sweetmeats and needlework. They got up and shook hands with us, with smiles and compliments which we were unfortunate enough not to understand, and manifested the greatest interest in every detail of our dress. They were very graceful creatures, dressed in white, with white handkerchiefs tied over the head and quite concealing the hair, bare arms, and wide, loose girdles. One, I thought, had a tragic face, but most of them reminded one of nothing so much as tame rabbits. An inner apartment opened from the court, in which was a bed on a divan in a side recess, with mats on the floor for the slaves. The room upstairs to which we were conducted for the sake of the view over the harbor, had a painted iron bedstead in it, and a chest of drawers which might have come out of a second-hand furniture shop in the Tottenham Court Road, and the sight of which rather dispelled our illusions.

After lunching at the Continental Hotel on the quay, we prepared to ride forth and explore the country.

At the door opening into the side street where we were to start a crowd of Arabs had collected. Their black eyes flashed so fiercely under their turbans, they yelled so loudly and gesticulated so fiercely with their long, lean, brown arms, that I expected to see daggers drawn and blood flowing in another minute. However, nothing of the sort ensued. We mounted our donkeys—no very easy matter when the sole saddle consists of a sort of mattress on which you have to perch yourself as you can without even the aid of a stirrup—and set out into the open country. Our little donkey-boys were pretty, and some of them very clever, speaking two or three languages. It was the end of the dry season, and the rains might be expected to begin any day. The soil round the town seemed to be largely cut up into market gardens, hedged about with the prickly pear, the great fleshy leaves of which are covered with thorns, which form an effectual protection against any depredator, whether man or beast. Every now and then we came upon some little domed and whitewashed Moorish house, "like a lodge in a garden of cucumbers." Up and down we went, along the dusty, stony track, with the gray foliage of the acacia and olive shadowing the road in places. The hills were reddish brown, baked with the long drought, and seemed almost bare of vegetation; but as soon as the rains came, we were told, the whole country would flash into green at once. There were olive-yards and orange-gardens here and there. We had permission to dismount and enter a garden belonging to the governor. Near the entrance was an old well, from which the water was raised by a large wheel with jars tied on it. The wheel was worked by a mule fastened to a shaft. They use a very similar thing in Egypt for irrigation. The garden was a pretty one, with olivander, mimosa, and scarlet geraniums growing in profusion, and we were glad to rest in the cool shade before mounting our gallant steeds for the ride home. I had to contend with a disposition on the part of my donkey to throw me off into a prickly-pear hedge whenever opportunity arose, but apart from this he behaved fairly well, and when one had once learned to balance properly on the summit of the extraordinary saddle, the motion was rather agreeable than otherwise. The air was wonderfully fresh and pure on those brown hills, though which I at intervals we had glimpses of the sea, and I was just thinking what an excellent sanitarium the place would make, when I came upon a dead donkey, and had to admit that the Moorish habit of leaving the corpses of deceased domestic animals casually about was not exactly conducive to the comfort of Europeans.

After calling at the bazaar and getting a cup of tea at the hotel, we started for the quay. It was getting rather late, and the Tangerines in charge of "Moorish boats" declared it to be impossible to bring them up to the beach as the tide was down. We had therefore to be carried out to the boats, for which service our Arab friends demanded exorbitant backsheesh, and then departed with wild gyrations of triumph. Our boatmen also sent the bat round between the shore and the ship, and threatened to keep us there indefinitely if their demands were not complied with. We were a large boatful, however, and we made them hear reason. Two of our companions, who had come off in a little boat by themselves, were held at ransom by the two picturesque ruffians who rowed them, and who kept paddling their round and round at a hopeless distance from the ship until they handed over the amount demanded. At last, however, we found ourselves once more in our floating home, and free to revolve in our astonished minds the incidents of the strangest day some of us had ever spent.

S. S. "Midnight Sun."

The Epworth League.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Willard T. Perrin.

A FERVENT missionary address by Mr. W. W. Cooper, first vice-president of the Epworth League, before our School of Methods; a ringing speech by Dr. C. C. Creagan, of the American Board; an inspiring personal conversation with Dr. H. C. Mable, home secretary of the American Baptist Missionary Union; the reading of the rousing missionary number of the *Epworth Herald*; the appeal of the secretaries of the Freedmen's Aid and Southern Education Society to Epworth Leagues; the meeting of our General Missionary Committee—these spiritual forces, which have recently touched my mind and heart, impel me to utter my convictions upon the

Relation of the Epworth League to the Benevolences.

Sensitive ears report that God's call for money almost stuns them. They wonder that every Christian does not hear His thunder tones. Eight hundred millions still in heathen darkness who have never heard of Jesus Christ; practical heathen enough at home; superstitious and godless immigrants by the thousands; millions of ignorant blacks and illiterate whites in the Southland, cry to us in heaven's name. Fields are everywhere white to the harvest. Doors of opportunity open on every hand. Moreover, workers stand ready for service. The list of students who have volunteered for missionary fields numbers thousands. Money is the one thing lacking. There seems to be a startling discrepancy between the providence of God and the response of God's people in their offerings. The great benevolent societies are on every side burdened with debt, the appropriations—already too small—are cut down, needed re-enforcements are held back. Enthusiastic hearts, burning with zeal to conquer this world for Jesus Christ, are almost breaking with disappointment and grief. On the assumption that the average annual income of each member of the Methodist Episcopal Church is \$200, and that we ought to give as much under the Gospel as the Israelite did under the Law, I have figured that in 1894 our church members robbed the Lord of about \$18,000,000 worth of tithes! On the basis of the census reports and Mulhall's estimates of the average annual accumulations of the people of the United States, I have calculated that, on the average, for every cent which a Methodist Episcopalian gave in 1894 for the conversion of 800,000,000 of heathen, he put 76 cents into the bank for himself. And yet he professed to love with all his heart the Lord who said, "Go ye into all the world and preach the gospel to every creature."

How does the Epworth League stand related to these conditions? Vitally, I am sure. Great is its responsibility without question. The League of today is to be the strength of the church of tomorrow. What is the League to do? I have three suggestions.

1. Let the League be an efficient collecting agency. Under the leadership of the pastor let the local League, through an efficient committee, see that the last man in the membership of the League and of the church is solicited to give something for each of the great benevolences. For instance, let the pathetic appeal of Secretaries Hamilton and Mason be read at the next meeting of your League. Appoint an efficient committee to canvass the League for a personal offering from each Leaguer for this most worthy cause, and let the committee aid the pastor as he may request in reaching the entire membership of the church. Adopt the same method in the case of the missionary collection. This I believe to be vastly better than for the League to take a collection as a League.

2. Let the League be a bureau of information. Hold missionary meetings. Crowd them with missionary intelligence. Scatter leaflets. Secure subscribers to *World-Wide Missions*. The benevolences are perishing for lack of knowledge. Steady giving depends upon conviction, and conviction comes from enlightenment. Storehouses of information are within reach. The benevolent societies will be more than pleased to furnish printed matter at small expense. A campaign of education is the kind we need. Mr. W. W. Cooper has gotten this cause upon his heart and is now ready to furnish missionary "firebrands." Write to him at 57 Washington St., Chicago, Ill.

3. But the League should be, I believe, a training school of systematic givers. The members in our churches who give prayerfully,

systematically and proportionately form, I fear, a minority lamentably small. The Epworth League must raise up a new generation. Impress the young people with the doctrine of Christian stewardship. On the architrave of the Royal Exchange in the heart of London, the commercial metropolis of the world, is this inscription: "The earth is the Lord's and the fullness thereof." Aye! aye! ring it out, through all the circles of trade in Christendom, and in all the societies of Christian young people. Talk up this question of systematic giving. "Giving is not natural to us," that prince among Boston's generous laymen, Jacob Sleeper, used to say. "We like to hold on to our possessions. Giving is an education. We must educate ourselves to give." Spread literature upon this fascinating theme. Our enterprising Baptist friends have organized "The Commission on Systematic Christian Beneficence" and hold this week a missionary conference in Boston in which leading ministers and laymen discuss the various aspects of Christian stewardship. In every League form a "Tithing Band." Find those who already are giving a tenth. By personal effort add to the number. Go outside of the League if you please. Increase the number as much as possible. Avoid legalism and enroll only those who are cheerful givers. If we can train up a generation of systematic givers we shall revolutionize church methods and hasten the coming of the kingdom.

Remember that this work is thoroughly spiritual. "Beware of covetousness," exclaimed the Master. The love of money, if not the root of all evil, drowns many a soul in perdition. What is to become of stingy, close-fisted church members, when they stand in judgment before their Lord who gave Himself for them, I cannot tell. To save a soul from greed is, I am sure, to save a soul from death.

I summon Epworth Leagues upon the threshold of the twentieth century to undertake this magnificent forward movement in Christian benevolence. And if you ever lack enthusiasm, creep to the foot of the Cross and look into the face of Him who, "though He was rich, yet for your sakes became poor, that ye through His poverty might be rich."

88 G St., South Boston.

The Horizon.

Rev. Frederick N. Upham.

MY present point of view is the vantage-ground of Detroit, where, as I write, the General Missionary Committee of the Methodist Episcopal Church is holding its annual session. As for days I have enjoyed, beyond my power of expression to describe, the unfolding panorama of the whole world, and have seen as so many army corps the continents swinging into the field, keeping time with the music of "the new song," as I have seen the shades lifting, for

"Tis daybreak everywhere."

I have been stirred as never before. Lethargy has gone. An alertness is on me now. Indifference is banished. Zeal fires my very soul. I plead guilty to a fervid enthusiasm. Let me write a few paragraphs upon

Young People and Missions.

There is that in missions which immediately appeals to the young. Its history has whole chapters of romance. Dull annals never mark the triumphs of the Cross. Heroes and heroines stand forth at every turn, and one is never led to wish their fortitude and bravery were shown in a worthier conflict, for no holier cause could enlist magnificent sacrifice. Judson and the Connecticut tavern, Mills at the Williamstown haystack, Necemia and the floating Testament, Pointer and the Wyandotte Indians, Butler in the midst of the Spoyes, Hayen in the chapel of the Inquisition, William Nass and the infidel secretary—what a prospectus for a thrilling romance! It is all found in missions.

In the study of missions it is soon discovered that

The World is Getting Smaller.

Not that its diameter is less or its circumference of fewer miles than hitherto, but distances are not so appalling. Oceans to lakes, rivers to brooks, mountains to hills, continents to counties—this is the progress of diminishing distances, lowering barriers and vanishing frontiers. The lightning immediately publishes today the whisperings of peace, while a few generations ago the thunders of war were not heard beyond the battle-field. *Foreign* is a term of fast decreasing significance. Not skin, but blood; not the face, but the heart; not the incident of birth or position, but the essential of person and character, are now influential. These changes mean much of brotherhood among the nations, and speak of man more as a family and not so much as a race. There is a great nearness gained thereby, and the world seems smaller.

Again,

The Meaning of Missions is Enlarged.

A more compact world gives a keener sense of its need. The nearness of the heathen in contact, and the oneness of mankind in nature, have awakened the feeling of responsibility. We must Christianize them or they will heathenize us. It is a broader combat than faith with faith; it is the struggle of civilizations, or, as we think, the battle of light with darkness.

The cause of missions, then, is based not upon sentiments of philanthropy, nor even upon a self-sacrificing love for others—noble and

Christlike as that may be—the cause of missions rests upon the actual necessity of self-preservation. The church must be a missionary church for its very life's sake. Missionary endeavor is the normal state of things.

All Christian work is essentially missionary. The "go ye" expresses the unselfish service requisite at home as well as abroad. Ex-President Harrison said of another theme, "A step in its character is determined not by the length, but by the direction." He who obeys Christ at all obeys His missionary command. The ever-nearing opportunity of preaching to the heathen world has a meaning for American Christians as for no others. All nations are at our doors. A mighty invasion is on. From the ends of the earth they gather to this new home. We Methodists are preaching our evangel of "free grace and dying love" in fifteen languages right in our own country. God has made us a missionary people of His own will.

The meeting at Detroit brought out the fact that

The Church Looks to the League

for a larger intelligence and a greater activity in missions. The one will follow the other. Men do not believe in missions principally because they do not know about them. The pre-eminent mission of the League is to help in the church everywhere. It has no particular niche in the temple to fill. Rather, it enters every "open door" in the sanctuary. Now, the Woman's Home Missionary Society and the Mercy and Help department of the League can work splendidly together. Little matter who gets the credit, so long as the work is done. A Western presiding elder at the Detroit meeting told of an educated minister in Northwest Kansas, with a lovely wife and four children, the oldest of whom was a beautiful young woman, and the entire income of the family was \$55 for the year. All their clothing was given by the good sisters of the Home Missionary Society. A real work, that would show results, can be done by our chapters if they would help in this worthy cause. The work on the frontier would have to be abandoned in many instances if the people in the home churches did not provide clothing.

The Committee is to send missionary literature to our Leagues more than ever before. To be like Jesus is to love those for whom He died, and "by the grace of God He tasted death for every man."

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer, D. D.
First Vice President.

THE approach of winter suggests that the time has arrived for working old and new plans to develop the latent talent in our League chapters, and to scatter the good seed of the Gospel or to reap where already sown.

Perhaps some whist parties, balls, and other questionable amusements can be side-tracked at once by furnishing a better vent for youthful enthusiasm in earnest Christian work. It is only idle people that seek to be amused.

The cottage prayer-meeting is an open door to usefulness for nearly every chapter. Send out the members, in single or double quartets, into different sections of the town. Let this be done systematically, every week, under the direction of the first vice-president. Many of our most noted revivalists insist upon such work as a preparation for their meetings.

A "praying band" is practicable for some chapters. This should be composed of young men. If most of them are good singers and some can "play on instruments," an added attraction is furnished to draw the crowds. Permanent success will depend upon thorough consecration to the work and the baptism of the Holy Spirit. Frequent private meetings for prayer should be held, especially just before the public services. The band can obtain good practice and help the pastor at the same time by coming to the front at the regular social services of the church. By its agency the good news of salvation can be carried to neglected districts by the use of school-houses or halls. The workers in weaker churches can also be encouraged.

It is not enough for the churches to open their doors and invite people to come in. The coming century should witness a more aggressive policy. Every church member should have something to do in the active work of evangelizing the world. No organization is better fitted to inaugurate this crusade than the Epworth League. A decade of such activity on the part of our young people means not only immediate results, but an advancing church for years to come.

Gardiner, Me.

The Secretary's Desk.

Rev. Luther Freeman.

REPORTS from various portions of New England encourage us to think the First District was never more successfully aggressive. Still there are many saying, "What shall we do to make the dry bones live?" (1) Impress your individual membership with the necessity of doing some really valuable work for and with the local church. This is our only excuse for existing. The organization as well as the individual that does not produce, is not only useless, but a hindrance and stumbling-block. If you cannot get your chapter to vindicate, in some field of usefulness, its value to the forces for righteousness in the community, kill it and

give it a decent burial. I have yet to find the locality so favored or so abandoned that earnest young Christians cannot do through our society better work than in any other way. Arouse the sense of individual responsibility. (2) Put in office those best adapted. Many a chapter has suffered death at the hands of the cabinet. The same people are often continued in an office year after year because they want the office and would be offended if a change was made. The work is first in importance. Relieve McCellan and let Grant fight on to Appomattox. (3) Put your chapter into close relation with a neighboring chapter that is alive and doing something. (4) Send five of your most influential members to the first convention within reach. Money expended for the expenses of delegates is generally well spent. (5) Remember that your success will not be achieved until your chapter is spiritually alive. You can never run the Epworth League without piety. The unsuccessful chapter is a backslider.

Mr. Willis W. Cooper, late of the Board of Control and first vice-president of the General League, recently visited Boston and made a strong plea for recognition by the first vice-presidents of the chapters of their duty as defined in the general constitution where we read: "It shall also endeavor to interest the young people in the missionary enterprises of the church." The emphasis was laid on the necessity of spreading missionary intelligence. We are not to raise money as Leagues, but to educate our people on missionary lines that they will be glad to sacrifice and give for this supreme work. He urges regular (monthly) missionary meetings, taking the hour of the devotional service, discussing some field or the life of some great missionary. Let every chapter provide a missionary library. The literary committee should so arrange some of its programs as to stimulate the members to study the books and papers thus provided. The *Epworth Herald* of Nov. 14 is full of the information needed in every home of Methodism. Let every pastor see that his cabinet read this number of the *Herald*. It will have an appreciable effect on the missionary collection.

I must say a few words about our Junior work. Something more than half of our Leagues have Junior work. Any church that has a Sunday-school can have a Junior League. The only task will be to secure an efficient superintendent. Responsibility for this work rests on the whole cabinet. Give it your prayerful consideration. We ought to have a Junior League in every church. We hope a movement now being made by the cabinet will enable us to introduce a new superintendent for this department in the near future.

Newton Centre, Mass.

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Who can form the greatest number of words from the letters in INDUS (INDUS)? You can make twenty or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike, but with different meanings, can be used but once. Use any dictionary. Prefixes, pronouns, nouns, verbs, adverbs, prepositions, suffixes, adjectives, proper nouns allowed. Anything that is a legitimate word will be allowed. Work it out in this manner: In, into, industrious, no, hot, suit, suit, dust, dust, he, sit, sit, etc. Use these words in your list. The publisher of *Woman's World* and *Jessie's Mill* Monthly will pay \$35.00 in gold to the person able to make the largest list of words from the letters in the word INDUS (INDUS); \$15.00 for the second largest; \$10.00 for the third; \$5.00 for the fourth; \$3.00 for the fifth; and \$2.00 each for the twenty-five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, twenty-four pages, ninety-six long columns, finely illustrated, and all original matter, long and short stories by the best authors; price \$1 per year. It is necessary for you, to enter the contest, to send 15 two-cent stamps for a three-months' trial subscription with your list of words, and every person sending the 15 cents and a list of twenty words or more is guaranteed an extra present by return mail (in addition to the magazine), of a large 200-page book, "Dora's Fortune," by Florence Warden, a love story of intense interest. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Jan 31. The names and addresses of successful contestants will be printed in February issue, published in January. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Make your list now. Address J. H. PLUMMER, Publisher, 906 Temple Court Building, New York City.

THE GENERAL MISSIONARY COMMITTEE.

Reported by Rev. F. N. Upham.
(Concluded from last week.)

SATURDAY.

Bishop Mallien was in the chair. Rev. W. J. Martindale, of Kansas, conducted devotional exercises.

Sweden.

Organized as a Conference in 1876.
Members and probationers, 16,000.

"There is a degree of religious susceptibility and devotion in the Scandinavian countries," said Bishop Ninde, "such as we see in very few of our mission fields."

The sum of \$16,724 was appropriated.

Denmark.

Organized in 1869.
Members and probationers, 2,838.

Our church building in Copenhagen is the finest we have in all Europe.
\$6,696 was appropriated for the regular work, and \$993 set aside for the Copenhagen church.

Finland and St. Petersburg.

Organized as a Mission in 1892.
Members and probationers, 829.

"Finland," said Bishop Fitzgerald, "is the most promising field that is open. There is very wide opportunity, particularly along the Russian border."

Bishop Ninde said: "We were received when we entered Finland with a warmth of cordiality as nowhere else. It is the leverage for reaching Russia."

\$4,650 were appropriated, which includes \$600 for the sending out of a helper from the United States who, being a native Finn, can be of great usefulness to the Mission.

At this time Bishop Foss offered the following resolution concerning Bishop Thoburn:—

In view of the anticipated absence of Bishop Thoburn from the meetings of the General Missionary Committee and from this country for several years to come, we desire to express to him, and through him to his fellow laborers in India and Malaysia, our very high appreciation of the marvelous work of grace accomplished in the recent years, under his episcopal supervision, in immense fields "white to the harvest," and calling everywhere for multiplied hosts of reapers. We find our rich successes our grave embarrassment. Our prayers are answered by the conversion of scores of thousands of heathen, whom we save and shepherd and teach. We earnestly wish that the contributions of the church would enable us to heed the trumpet calls of Providence in India more swiftly, and we assure our beloved brother, the Missionary Bishop in that vast empire, which he has for thirty-seven years been claiming for our King, of liveliest interest in his work and of our earnest prayers for its increasing success.

CYRUS D. FOSS,
S. F. UPHAM,
JOHN F. GOUCHER,
L. H. STEWART,
ALDEN SPEARE.

South Germany.

Bishop Newman made an extended statement concerning the proposition of the Wesleyan Church to transfer to the Methodist Episcopal Church all their property in Germany. He told of the marvelous providential openings on the continent of Europe.

Bishop Goodsell had written a letter which was read at this time.

Rev. A. Sulzburger, a minister of our church in Germany, was reported as being in immediate danger of becoming blind. Bishop Hurst spoke of this noble man, saying, "If you could down the work of John Wiley and Bishop Foster for American Methodism, just that work Dr. Sulzburger has done for German Methodism." The sum of \$300 was appropriated for his help.

For the work in South Germany \$10,287 was appropriated. To help pay church debts on condition that the churches themselves raise similar amounts, \$500. For the Martin Institute the same amount without cut was made—\$1,000.

In the afternoon Bishop Fowler presided. Dr. S. F. Upham announced the hymn, "Come, let us join our cheerful songs," and offered prayer. Mr. Anderson Fowler was admitted to take the place of Gen. Huelling, of New Jersey, who was unable to attend because of sickness.

White Work in the South.

For white work in the South, Maryland and Delaware excepted (Class No. 5), the sum of last

year, less 4 per cent.—\$46,537—was granted, with right of adjustment by a special committee.

Colored Work.

The Colored Work, mostly in the South, was taken up. The sum of \$43,545 was appropriated and its distribution referred to a special committee.

Division 3—Non-English-Speaking Work. Appropriations were made as follows:—

Welsh Work.

Northern New York, \$300; Philadelphia, \$307; Rock River, \$450; Wyoming, \$200—Total, \$1,347.

Swedish Work.

Austin Conference, \$1,340; California, \$2,282; Central Swedish, \$3,540; Colorado, \$337; East Maine, \$345; New England, \$4,800; New England Southern, \$1,632; New York, \$893; New York East, \$3,350. (This last appropriation was the first to have an increase. It was made necessary by the extraordinary success of Rev. S. L. Carlander in his evangelistic work, especially in Hartford, Conn.) Northern Swedish, \$5,300; Puget Sound, referred to a committee; Wilmington, \$500.

SUNDAY.

Sunday was one of those rare Indian Summer Babbaths that make churehgoing a delight. All the Methodist churches and many of the other evangelical churches gave up their pulpits to the Bishops and other members of the Committee. Bishop Newman preached his great sermon on, "Christ, the Only Hope of the World," in the First Baptist Church. Bishop Fowler occupied the pulpit of Central Methodist Church in the morning. In the afternoon Central Church was thronged at a great farewell service before Bishop Thoburn leaves for India and Bishop Hartzell for Africa. Bishop Ninde presided and introduced the two Missionary Bishops most fittingly. Each one gave a vigorous, tender, hopeful and courageous address. Both were eloquent, at times thrillingly so. It was a great meeting. In the evening the church was again filled for the mass meeting, addressed by Drs. Day and Buckley and Bishop McCabe.

MONDAY.

Bishop Fitzgerald presided. Rev. A. D. Traveler, of Chicago, led the devotions. Bishop Cranston urged a special appropriation of \$250 for Eugene District, Oregon Conference, because of the great poverty of the people. The Bishop told of the "boom stricken" people, and how the preachers had suffered a loss of \$12,000 on a total of \$32,000 due. The sum requested was appropriated.

The following sums were given to the Conferences named: Idaho, \$4,000; Columbia River, \$7,000; Puget Sound, \$6,000; Western Norwegian and Danish, \$6,000; North Pacific German, \$4,000; Puget Sound (Swedish), \$1,000.

Norwegian and Danish Work.

The following sums were assigned: New England, \$288; New York East, \$1,600; Norwegian and Danish, \$8,900.

German Work.

This work was referred to a special committee. The fact was brought out that the German work is fast becoming Americanized—which might be said also of all our foreign work in this country.

French Work.

The following appropriations were made: Gulf Mission, \$625; New England, \$800; New Hampshire, \$650; Northwest Indiana, \$360; Rock River, \$1,289.

Chinese Work.

The following appropriations were made for Chinese work in this country: California, \$7,000; New York, \$800; Oregon, \$625; Southern California, \$600.

Japanese Work.

The Japanese work in California has been extremely successful this last year. Within that time ten new churches have been organized, and 700 conversions have resulted. Bishop Foss said: "It is one of the most thoughtful, efficient and well-organized systems of evangelism that I know." The Committee so felt the leadings of Providence that an advance of \$500 was made. The total sum of \$6,500 was appropriated.

For the work, both Japanese and English, in Honolulu, \$1,000 were appropriated.

In the afternoon Bishop Newman was in the chair. Rev. Geo. Heber Jones, of Korea, offered prayer.

Bohemian and Hungarian Work.

In the Baltimore Conference there is a total membership of 87 Bohemians and Hungarians, with a Sunday-school of 227. In Cleveland, Ohio, there is a mission among the Bohemians with a Sunday school whose average attendance is more than 800. They sing, "My country, 'tis of thee" every Sunday. The day is over their pulpit. Appropriations were made as follows: Baltimore, \$850; East Ohio, \$2,300; Pittsburgh, \$1,116; Rock River, \$3,500; Upper Iowa, \$600.

At this time a pleasant digression was made by Dr. J. M. King, who most happily called attention to the fact that this was the 62d birthday of Dr. Homer Eaton, treasurer of the Missionary Society, and in behalf of his brethren presented the doctor a magnificent cluster of roses.

South America.

The special committee reported through Dr. Buckley. A minority report was offered by Bishop Foss. The question was whether or no the Missionary Committee should accept the property in Cal now held by the Transit and Building Fund Society (William Taylor's work) for \$100,000. Three years ago at the meeting in Minneapolis, this property was offered to the Missionary Committee on the simple condition that it should be managed on the self-supporting plan. For these three years the administration has not found this plan to be practicable. The Transit and Building Fund Society now offer all the property, worth at least \$185,000, for \$100,000. The majority report recommends this purchase, setting aside \$50,000 annually for twenty years, and paying 2½ per cent. interest on the unpaid amount. The minority report urges that the Missionary Committee undertake to continue in perpetuity the work on the self-supporting plan, and if the donors do not agree to this, that the Missionary Society do now release themselves from the whole affair.

More than three hours of earnest debate were occupied in the discussion of these respective reports. Bishops Fitzgerald, Fowler, Hurst and Merrill, Drs. Buckley, Chaffee, King and Goucher and Col. Dobbins favored the majority report. Bishops Foss, Warren and Cranston

and Messrs. Speare and Tuttle spoke for the minority report.

The minority report was rejected. Before vote of the majority report Dr. Buckley said he had authority to state that the donors would accept \$5,000 annual payments without interest for twenty years.

The majority report, as amended, was adopted by a yeas and nays vote of 36 to 19 as follows: Yeas—Bishops Bowman, Merrill, Warren, Foss, Hurst, Ninde, Walden, Mallieu, Fowler, Fitzgerald, Newman; Secretaries Palmer, Smith and Baldwin; Drs. Smith, Corkran, Pierce, Miller, Stewart, Carter, Herrick, Jackson, Chaffee, Hodgette, Martindale, Lampert, Thompson, Goucher, Sanford, Hammond, Buckley, King, Day; Messrs. Carroll, Dobbins, Scott, Nay—Bishops Andrews, McCabe, Cranston; Secretary Leonard; Treasurers Eaton and Curtis; Dr. Upham; Messrs. McLean, Tuttle, Speare.

Bishop McCabe presided in the evening. Dr. S. L. Baldwin offered prayer.

The first order of the day was taken up—addresses by Drs. Carroll and Chaffee and Bishop Fowler. These were most favorably received, and the brethren who delivered them were given a hearty vote of thanks. The Committee took measures to give to these papers the widest publicity.

South American was again taken from the table. For the work east of the Andes \$43,748 were appropriated; for Peru, \$7,588.

TUESDAY.

Bishop Bowman presided. Dr. H. G. Jackson, of Chicago, led the devotions.

Dr. Leonard read the distribution which the designated committee had made for the various parts of the India work: North India, \$38,880; Northwest India, \$24,792; South India, \$19,256; Bombay, \$17,959; Bengal-Burma, \$12,222; Malaya, \$9,378. Total for India, \$142,436.

Foreign missions in the United States were taken up and appropriations made as follows:—

Italian Work.

Cincinnati, \$400; Louisiana, \$1,200; New England, \$1,200; New York, \$3,235; Philadelphia, \$2,135; Rock River Conference, \$1,023.

Portuguese Work.

New England Conference, \$288.

Hebrew Work.

For Hebrew work in New York, \$893.

American Indians.

For this work (Class No. 8) the following appropriations were made: California, \$683; Onondaga, \$500; Oneida, \$192; Columbia River, \$1,152; Detroit, \$513; Genesee, \$240; Michigan, \$600; Minnesota, \$427; Navajo, \$1,071; North Montana, \$1,200; Northern New York, \$913; Oregon, \$672; Puget Sound, \$350; Wisconsin, \$384—Total, \$9,857.

For English-speaking missions: Detroit, \$4,366; East Maine, \$1,607; Maine, \$1,210; Michigan, \$3,336; New Hampshire, \$1,181; Northern New York, \$1,072; Troy, \$800; Vermont, \$1,210; West Wisconsin, \$4,013; Wilmington, \$600; Wisconsin, \$3,552; Black Hills, \$4,320, for schools, \$1,000; Des Moines, \$1,085; Dakota, \$9,600; North Dakota, \$8,640; Kansas, \$1,200; Nebraska, \$2,150; Northern Minnesota, \$4,978; Northwest Kansas, \$6,700; Northwest Nebraska, \$3,500; Oklahoma, \$14,000; South Kansas, \$1,440; Southwest Kansas, \$5,500; West Nebraska, \$6,500; Minnesota, \$3,437; North Nebraska, \$6,000.

For work in the Mountain Region (Class No. 3): Arizona, \$5,700; Nevada, \$4,000; Colorado, \$8,482; Idaho, \$4,000; Montana, \$5,547; New Mexico (English), \$7,280; North Montana, \$4,000; Utah (for work), \$7,500.

Bishop Merrill was in the chair in the afternoon. Dr. Miller, of Pennsylvania, led in prayer.

The work in Utah was taken up. For schools in Utah \$2,000 were appropriated; \$500 were added to the work in Utah; Wyoming, \$6,280; Pacific Coast—California, \$6,120; Columbia River (for work in Nez Percés Reservation), \$500; Southern California, \$4,750.

Bulgaria.

Commenced in 1857.

Abandoned 1871.

Renewed 1879.

Fifteen men at work.

Members and probationers, 218.

"No greater difficulties in any field of our work," said Bishop Goodsell.

Dr. Buckley said: "We have spent in Bulgaria about \$300,000. The situation is that a man can't get any position in Bulgaria unless he graduates from a Bulgarian school. We are putting a double burden upon the Bulgarians in bringing them into our schools. The Mission is running down. I declare that the present superintendent has not been and cannot be a success. He was appointed there by Bishop Mallieu to put the revival spirit into Bulgaria. The difficulties in that Mission are innumerable. The funds there are astonishing. Dr. Long, of Constantinople, told me that it was absolutely impossible for us to succeed in Bulgaria unless we appropriate enormous sums. I believe the best thing we can do is to reduce Bulgaria. I move we appropriate \$12,000."

Bishop Foss said: "I know from ample information that we shall lose nothing if we drop all those places where we do not have buildings. I approve Dr. Buckley's motion."

Bishop Ninde said: "I think it time that we should have a policy for Bulgaria. It does seem exceedingly wrong to keep making appropriations to a mission that is constantly growing weaker and weaker. I see no ray of hope. I have no hope for any country where Russian domination prevails. I believe it is the wise and brave thing to do to reduce Bulgaria. I move we close up the affairs of the Mission. Let the Congregationalists take the work, prosecute it, and pay for it."

Alden Speare said: "I rise to make the motion that we close at once the Bulgarian Mission. Bulgaria has been hammered too much, and we should now get through altogether."

Dr. Homer Eaton said: "I move an appropriation of \$8,000 to be put at the disposal of the

Board, with the instruction that they close up the Mission."

Bishop Fitzgerald said: "The fair way is to say that there has been an increase of 7 full members. The prominent places in Bulgaria are few, and in each one of them we have a good church, a fair congregation, and a native

HIS
IS THE
TIME

of year...
when men...
and women...
become weak-
ened by...
the weath-
er, and run

HERE IS
ONLY ONE
SURE WAY

known to medical
men for prompt-
ly checking
troubles of the
kidneys and re-
storing these great
organs to health
and strength, and
that is by the use of

Warrant
Safe Cure

down gener-
ally... The
first parts that
the weather
affects are the
kidneys. The
urea is not
thrown off,
but is forced
back upon the
lungs, and dis-
ease results
—caused by
weakness of
the kidneys.

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smaller one at your druggists.

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test of time; it has
saved thousands of
lives; it has restor-
ed millions of suf-
ferers to health;
it has done what
was never done,
never attempted
before; it has made
men stronger and
healthier; it has
made women
brighter and hap-
pier; it stands
alone in all these
qualities. Do you
not think it would
be wise for you to
use it and thus
avoid the dangers
of the season? In-
sist upon having it.

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thousands of cases. We know it cures,
absolutely, permanently, when all others
fail to do any good whatever. We repeat

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preacher. We have raised a native ministry. There is only one foreign-born missionary in that field, and that is the superintendent. It compares very favorably with other fields. We ought to be proud of it. Don't constantly proclaim that this is a failure in the light of the facts."

Bishop Hurst said: "The fact is, nobody can account for the origin of Bulgaria as a mission. We are a little oasis in the midst of an awful desert. The time has come when it is about the hour for those who have advocated Bulgaria with all their heart to change their methods regarding it. I favor Dr. Buckley's motion."

Secretary Leonard said: "I notice when a Bishop goes to Bulgaria, and first comes back, that he is a warm friend of the Mission. I have always believed that we were in Bulgaria providentially. It is the only place in the world where we come into contact with the Greek Church. Is it the mission of the Methodist Episcopal Church to do work only in easy places?"

Bishop Andrews said: "There are practical difficulties in the way of immediately closing the Mission. We cannot in justice immediately stop without doing the young men in our church great wrong. I move that the appropriation to Bulgaria be made from Jan. 1 to April 1 on this year's basis, and the rest of the year at the rate of \$10,000 a year."

Bishop Walden said: "In one part of Russia—Finland—we have increased our appropriation 25 per cent. Why should we fear Russian domination for Bulgaria. I see enough to encourage us to hold on with a little of Methodist faith. There are troublous times on the Bosphorus, and I think the next ten or fifteen years will show Providential opportunities for Bulgaria."

Dr. Eaton's motion to close up the Mission was laid on the table.

Bishop Mallison rose to speak a sturdy word for the superintendent.

The previous question was ordered.

It was voted to continue the appropriation at the present rate till April 1, 1897, and from that time till the close of 1897 at the rate of \$10,000 a year. This means a total appropriation of \$11,371.

Italy.

Commenced in 1872.

Organized as a Conference in 1881.

Members and probationers, 1,555.

Bishop Goodsell advised by his letters that any reduction in the appropriation would cripple the work.

Bishop Hurst thought it a matter of great congratulation for the church that such great success has marked our work the past year. \$41,000 were appropriated.

Bishop Hurst said: "We have a very large building in Rome, which serves as a place for a theological school, a publishing house, two residences, a chapel for English service, and a chapel for Italian worship. The building cost more than we thought it would. The foundations had to be of double depth, because, when excavations had been made the specified number of feet, an old Christian church was struck. Down beyond that an old heathen temple was unearthed. From this some magnificent pieces of sculpture were taken, one being the work of Praxiteles, so it is believed. All these treasures are taken by the Italian Government. All this involved great expense."

The report offered by Bishop Hurst showed that the building had cost \$37,000 more than expected.

Mexico.

Commenced in 1873.

Organized as a Conference in 1885.

Members and probationers, 3,409.

The appropriation was fixed at \$49,500.

The appropriations for China were reconsidered.

The appropriations were then fixed as follows: Poochow, \$27,000; Central China, \$33,000; North China, \$41,511 (\$41,511 being for Peking Church); West China, \$12,500.

Bishop Andrews presided in the evening. Dr. Lampert offered prayer.

The Baroness Langenau, a wealthy lady of high family living in Vienna, is a member of the Wesleyan Church. She has service in a hall of her own palace holding 200 people. She is of the firm conviction that it would be better to have our church assume all the Methodist enterprises in Germany and Austria. The Wesleyan authorities offer to us 23 ministers, 2,000 church members, property valued \$200,000 with a debt of \$17,000 upon it. There is a fund of \$10,000 for supernumerary preachers. To consummate this union, authorized by our last General Conference, the Committee made an appropriation of \$6,250.

German Conferences in the United States.

The following appropriations were made: California German, \$3,840; Central German, \$4,376; Chicago German, \$3,772; East German, \$5,682; North Pacific German, \$4,000; Northern German, \$2,973; Northwest German, \$3,443; St. Louis German, \$3,371; Southern German, \$3,840; West German, \$6,565—total, \$41,731.

The Committee laid on the table all propositions for new work.

Dr. J. M. King offered resolutions touching the life and death of Dr. Merritt Hubbard. They were unanimously adopted by a rising vote.

A resolution was adopted urging upon the church the necessity of raising \$1,500,000 the coming year, and calling upon the authorities of the Epworth League to adopt measures for the awakening of a missionary spirit among all the thousands of our young people.

Dr. Buckley urged the fact that, if the Missionary Society should have right to exploit the League, then there would be no reason why all the other societies of the church should not use the League in the same way.

Dr. Eaton moved to further scale all foreign

appropriations 3 per cent. This was laid on the table.

The Contingent Fund was reduced to \$30,000.

These totals were then adopted: \$500,000 for foreign work, \$432,000 for home work.

Resolutions of thanks to the many in Detroit who have made this session so pleasant were adopted.

Resolutions referring to the eminent services of Dr. R. S. Storrs, of Brooklyn, president of the American Board, were adopted.

Adjourned after benediction by Bishop Merrill.

Notes.

—A familiar face to a New Englander was that of Rev. H. C. Scripps, now of Haven Church, Detroit. He was formerly pastor of the church in Edgartown, Mass., and a member of the New England Southern Conference.

—One of the prominent laymen of Detroit Methodism, Mr. Elias Farmer, put many members of the Committee and representatives of the press under obligations to himself for repeated courtesies.

—It was everywhere and very often evident that Michigan Methodists hold in high and loving esteem their resident chief pastor, Bishop Nimde. He was pastor of Central Church, Detroit, years ago when called to the Garrett Biblical Institute in Evanston.

—Dr. J. T. Gracey, representing the Northern Christian Advocate, went to Chicago to fill an engagement to address the Inter-Seminary Missionary Alliance, Saturday evening, Nov. 14. His theme was: "The Larger View of Missions."

—The Detroit papers gave faithful and generally accurate reports of all the work done.

—The Missionary Secretaries were extremely busy men at all the sessions of the Committee. They were again and again asked for information upon the various parts of the world-wide work. Dr. Leonard is a master of the situation. The new secretaries, Drs. Palmer and Smith, are "going on to perfection." The office is no sinecure, and they who occupy it are intrusted with a responsibility which only men of the most thorough consecration and consummate ability can worthily bear.

—It was not a little amusing to see Bishop Fowler try to read his address Monday evening. There was a twinkle in his eye as he began by saying, "This is the first time in my life I ever read a speech." He was Samson bound—but his strength was there, notwithstanding.

—The ablest Missionary Committee on earth—I believe it. So said Bishop Fowler in speaking of the present body.

—The fidelity of the seven laymen on the Committee was absolute. They were all men of large business interests, three of them being merchants, one a large manufacturer, one a lawyer, one a bank president, and one an editor of the Independent.

—Mr. Willis W. Cooper, first vice-president of the Epworth League, was an interested onlooker at the sessions of the Committee.

—"But for what the Woman's Home Missionary Society gives our preachers, we could not stay in Northwest Kansas."—Dr. Martindale.

—"I had rather be set naked upon the shores of India than to live in wealth anywhere else."

—Dr. Coke, quoted by Bishop Hurst.

—It is simple justice to say that no man in the Committee spoke more luminously than Dr. Goucher, of Baltimore.

—India has the honor of giving the largest sum relatively for the payment of the missionary debt.

—Rev. Dr. Levi Gilbert, of Cleveland, was present several days as a most interested observer.

—Dr. Buckley to Bishop Mallison: "You, sir, ought not to object to stamp speaking. You yourself stamped the State of Connecticut for John C. Fremont." "That's so," said the Bishop.

—"I believe we must prepare the Hawaiian Islands for the American flag, and Cuba, too."—Bishop Newman.

—It will be gratifying to New England Methodists to know that one of the very few points where an advance in the appropriation was made was for the Italian work in Boston.

—Rev. W. I. Haven, of Brooklyn, stopped off at Detroit and visited the Committee Meeting on his way to the meeting of the General Cabinet of the Epworth League in Chicago.

—"This is the twilight of the morning, and not the twilight of the evening, as it was four years ago."—Dr. Chaffee.

—The following is the order of cities which have entertained the Missionary Committee since it began its present policy of meeting in various parts of the United States, and not always in New York city as formerly: Kansas City, Cleveland, Baltimore, Boston, Minneapolis, Brooklyn, Denver, Detroit.

—"I consider Grover Cleveland a very great man."—Dr. Buckley.

—"Even the stringency of the last three or four years has led to some good—larger measures of self-support."—Bishop Walden.

—This interesting coincidence was brought out: Dr. Nathan Bangs was the founder of Detroit Methodism and the first secretary of the Missionary Society of the Methodist Episcopal Church.

—Bishop Walden easily takes the palm as the talker of the Committee. In one day's sessions he made twenty-six speeches. But, then, as has been suggested, he was not present last year, and is making up for lost time. It should be said, however, that the Bishop always has something to say. He is beyond question the business man of the Episcopal Board.

—Dr. Curtis was the "watch-dog of the treasury." He invariably insisted upon most rigorous economy.

—Though all gladly accorded him the honor of his position, few seemed able to say, "Bishop McCabe. The more familiar 'Chaplain' was used four times out of five."

—The Methodist Book Concern has an elegant home in Detroit. On one of the best business streets of the city, in a large iron-front building, the Depository has a great store where the attempt is successfully made to carry on a general book trade, carrying the magazines and the best current literature of all houses as well as our own publications. Mr. J. E. Mason is manager. On the third floor are the offices of the Michigan Christian Advocate. Dr. Potts, the editor, is totally deaf, but no one has keener sight and more alert intelligence than he. His paper is not an "official," but, like our own HERALD, is independent, though thoroughly loyal to Methodism. It has an immense circu-

lation in Michigan. Rev. J. R. Jacklin, a Boston University theological graduate, is the most efficient assistant editor.

—Mr. Charles Scott, of Philadelphia, is one of the noblest laymen in Methodism. His face is an "evidence of religion." Knowing full well the ease with which complimentary adjectives slip from a correspondent's pen, the sentence above was read again and again, and it is left just as it is—the simple truth.

—Philadelphia, Pittsburg and Providence sent invitations to the Committee to meet with them next year. Philadelphia was chosen.

—North Montana Conference is "full of vigorous, valorous, hard-pushing men," said Bishop Warren.

—"Mormonism as a religion lives and will live for a long while to come. Mormonism as an advocate and promoter of polygamy is dead, and we need have no more concern about it."—Bishop Fess.

—The late Dr. Sanford Hunt has a worthy and able successor in the office of the treasurer in the person of Dr. Homer Eaton. Dr. Eaton has taken hold of his work with a strong grasp. Last summer there were days when, because no collections were being sent to the office, the condition of the treasury was exceedingly serious. His careful management brought us through. During the session Dr. Eaton stood at the gate of the "strong box," and carefully scrutinized every draft. He, however, was not the slave of his methods, but their master, as is shown by his courageous, manly faith, when, favoring the enlarged grant to Africa, he said, "I would go to the church myself and collect the amount rather than send Bishop Hartwell with limited means. He must have a generous allowance."

—The many New England friends of Dr. Nehemiah Boynton, late of Union Congregational Church in Boston, will be interested to know that he is meeting with great success in his new pastorate with the "Old First" Congregational Church, Detroit. He has one of the strongest churches of his denomination in the country. The church building is magnificent. A recent visitor found the Doctor in the midst of earnest evangelistic services, in which he himself was preaching every evening except Saturday. His friendliness to Methodist people will win him a large place in their affections wherever he goes.

—Dr. J. M. King, of New York, was one of the cleanest-cut, clearest-headed men on the Committee. His eminent success in the pastorate and his large acquaintance with and advocacy of our public school system served him in good stead several times during the session.

—Mr. Anderson Fowler, the head of the largest produce commission house in the country, whose chief office is in New York city, with branch houses in New Orleans, St. Paul, Omaha, and St. Joseph in this country and Liverpool in England, was a most interested and useful member of the Committee. He is the only survivor of a band of seven stalwart brothers. He is a son-in-law of Rev. William Arthur, of England. Mr. Fowler is one of Bishop Taylor's chief supporters, and consequently an ardent adherent of the self-supporting plan of missions. His loyalty to Christ means large gifts of money. Thousands of dollars annually contributed mark him as a "princely giver."

—Mr. Harold Dolner, a native Dane but an American citizen, who died some years ago, left a "good report through faith," and his "works do follow him." He gave \$50,000 to the Missionary Society on the annuity plan. He practically built and paid for the Copenhagen church, our finest edifice in Europe. All his gifts to our church in various ways aggregate nearly \$175,000. His name will live forever, for "the righteous shall be held in everlasting remembrance."

—"If you want to pronounce Hawaii correctly, ask the next man you meet, 'How are you?' and you have it."

—"There are more Germans in Chicago than in any other city in the world except Berlin."—Bishop Walden.

New England at the Committee Meeting.

Dr. E. M. Smith, of Vermont, is making a very fine impression here as a New England representative. He knows the field, has all the facts right in hand, speaks seldom but always at the right time, concisely but luminously, and is a valuable legislator.

Dr. S. F. Upham, representing the Board of Managers, technically a resident of New Jersey, is a New Englander through and through. Dr. J. B. Day, Chancellor of Syracuse University, cannot forget his old home in Maine and his pastorates in New Hampshire and Massachusetts. He is one of the men who speak in the Committee very seldom, but his words lose nothing and gain much because of that fact. His address Sunday evening was of rare merit.

The Missionary Machinery.

It seems complex, and is not readily understood. The Missionary Society as such never has a meeting. It is almost a "legal fiction."

The Board of Managers is the real, working body. It is chartered by the State of New York. One of the provisions of the charter is that the General Conference shall be its legislative superior. It administers the work. Its members are men within reach of New York—not always very near, for some live in Boston and Baltimore at least—men who attend the regular monthly meetings, with no allowance for even their expenses.

It is doubtful if there ever gather a similar number of men so well informed on the world aspects of Christianity as those who compose this Committee. The Bishops are the most cosmopolitan ecclesiastics in Christendom. They are field marshals of a mighty host with outposts at the ends of the earth. One who thinks must acknowledge himself at the burning focus of many glowing missionary rays.

Then—Now.

The marked contrasts which God's Providence have made possible were clearly shown in Bishop Thoburn's address Sunday afternoon: "When I first went to India, thirty-eight years ago, I sailed on a vessel of 650 tons, and the voyage took 127 days. On my last trip to this country our ship was one-ninth of a mile long, of 10,000 tons' burden, and the voyage took only 30 days. When our church began its work in that country we were limited to a section of the empire having 17,000,000 people, and speaking only one language. Now God has led us into all parts of India, with 280,000,000 population, and we are preaching in sixteen languages."

1897.

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1897.

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The Family.

THANKS-GIVING.

Emma A. Lente.

For the wealth of the year's increase,
And the measure vouchsafed of peace,
For the darts that have swerved aside,
And the joys that have satisfied,
We give thanks.

For the beauty of summer-tide,
And the fruitage and bloom spread wide,
For the air and wind and rain,
And the sun over hill and plain,
We give thanks.

For the heart and strength to bear
The familiar load of care,
For the added grace decreed
In the time of stress and need,
We give thanks.

For the trials that have refined,
And the clouds that were silver-lined,
For the new friends we have found,
And the old ones closer bound,
We give thanks.

For the kindly word and smile
That lightened a weary mile,
For the love that sweetened life,
And banished envy and strife,
We give thanks.

For the new lives that have come,
For the shelter of church and home,
For the whole year's good and gain,
We bless the Giver again,
And give thanks.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful.

Thanksgiving.

Enter into His gates with thanksgiving
and into His courts with praise. Be thank-
ful unto Him, and bless His name. —
Psalm 100: 4.

One thanks God that he knows not sorrow's
touch;
One for the sure increase of honest gain;
One for life's sacred friendships, such — and
such!
And one dares thank Him for the scourge of
pain.

— CHARLOTTE M. PACKARD, in *Independent*.

Counting up our mercies and our every-
day reasons for gratitude, looking at the
hundred little things and large things, gen-
tle words, loving smiles, flowers sent to
cheer us, children to greet us, old friends to
advise, and middle-aged friends to uphold
us, good books to read, dear songs to sing,
meetings in gladness, even partings in
hope for the better life, we do not know
where to end the list. The only thing to do
is to live always in an atmosphere sweet
and vital with thanksgiving. "Praise God,
from whom all blessings flow!" — Margaret
E. Sangster.

Thanksgiving Day should be filled to the
rim with hallelujahs! All day long the
Christian should dwell upon the mountain-
top. His face should shine. His eyes
should dance. His shout should ring out
clearer than the shout of the angels, for
they have never sinned, and know nothing
of the joys of deliverance. David grew
happy when he thought of the blessings
and privileges of being a child of God in his
dark day. "Bless the Lord, O my soul,"
the old man sang. But to be a Christian
now — in these golden days of Christian
privilege and achievement — who can tell
how great the boon? — *Epworth Herald*.

Lord, I give thanks!
Last year my one lone ship came back to me,
A ruined wreck of what she used to be.
No cargo in her hold, storm-tossed and scorched.
O Lord, Thou knowest that it was hard, was
hard,
To watch her drifting bulk with hopeless eye.
Yet in my desolation Thou wert nigh.
Lord, I give thanks!

Lord, I give thanks!
Last year the one I loved the dearest died,
And like a desert waste became the wide
And weary world. Love's last sweet star went
out;
Blackness of darkness wrapped me round about.
Yet, in the midst of my mad misery,
Thou lent'st Thy rod and staff to comfort me.
Lord, I give thanks!

— SUSIE M. BERT, in *Lippincott's*.

"We bless Thee for creation, preserva-
tion, and all the blessings of this life."
Some few short words like these at the end
of whole litanies of minute petitions are
thought sufficient to dismiss the million
million benedictions which our Creator is
forever pouring like sunbeams on our head.
... Should the Benedicite of the "heir
of all the ages" be no stave longer than
that of the serf or monk of the centuries
when oppression and ignorance darkened
Europe with their double night? I think
that each generation of men ought to add a
strophe to the universal hymn of God's
happy children. — Rev. J. R. Macduff.

His "faithfulness in the nights" is great
cause for having a thankful heart. Loving-
kindness in the morning, when all is bright
and the day rises before us full of hope and
promise, we too often forget to be grateful

for; it is so easy to take our blessings from
our Father's hand as a matter of course.
But can we forget the faithfulness that
cares for us "in the nights"? Those
nights of sorrow, nights of waiting, nights
of disappointment. How wonderfully we
were sustained! What an unusual peace
possessed our hearts! How firm a founda-
tion our feet rested upon! How the prom-
ises of God shone out like stars! It is a
good thing to call to mind and show forth
to others this "faithfulness" which we
have proved in the nights. — *Christian Ad-
vocate*.

It is well to approach the festival of
Thanksgiving upon the level of our deepest
experiences of life and of God's grace. He
whose heart is centered in little things may
well feel like complaining at the recurring
disappointment of his petty hopes, but he
whose life is hid with Christ in God will
find the current of his praise unbroken in
the darkest hour. No blackness of dark-
ness in the valley of the shadow of death
can put out the light of God which shines
within the heart. Where God is there are
unexhausted springs of joy and blessing,
and God abides in the heart of every child
who trusts Him and obeys. We may look
abroad for joys in vain, but where God
abides we can always find it when we look
within.

This grace of cheerful thanksgiving in
dark days has a double value, for ourselves
and for the world. It teaches us to dis-
criminate between our enduring and our
transient possessions. We learn that some
experiences and delights of life are like the
toys of children, which grown men do not
miss or envy in the hands of others younger
than themselves, and that some are only
taken from us that we may have them
again in God's good time, purged of all evil
and perfected in good. It enables us to see
how the light shines from the greater
things to make the lesser things more val-
uable and delightful. No one can know the
meaning of God's works who has not seen
them in the light of His presence, or appre-
ciate the value of the life of man until he
has taken account also of Him who is the
life of his life. — *Congregationalist*.

What a blessing it is to live in such a time
and in such a land as our own! The oppor-
tunities of reaping the rewards of labor, of
achieving independence and comfort, and
of self-improvement, are unexampled.
During the last two or three years many
people have had a hard time. A consid-
erable part of the complaint of the poor
does not arise from their having less than
their fathers had, but from the increase of
their wants because so many more things
have been brought within their reach.
This leads us to an often unnoticed cause
of thanksgiving. God deals with His chil-
dren so as to elevate their desires and to fit
them for better things. A child clings to
its toy, though you are trying to give it
something in which it will find more satis-
faction; and if you take away the toy, it
thinks you harsh and cruel. So God deals
with us, and so we misunderstand Him.
The denials and deprivations at which we
rebel are often only that He may give us
something better than what we are cling-
ing to. When our perceptions and desires
have been educated, we shall thank Him
for that at which now we murmur.

At this Thanksgiving time we shall find it
good to appreciate what we have rather
than to mourn over what we have not, or
what we have failed to attain. And it will
be good for us to reflect that our great pos-
session is not what God gives us, but God
Himself. If we are in fellowship with God,
everything good and bright and helpful is
involved in that relationship. — *Watchman*.

MRS. CUSTER'S THANKSGIVING DAY.

Hope Darling.

MRS. ADA CUSTER was sitting at the
front window of her sitting-room.
The plainly furnished room was in perfect
order, each chair was in its usual place, and
the few books on the table were arranged
in the same way they had been for the last
ten years.

Mrs. Custer was sewing up an unbleached
cotton sheet. She was a tall, spare woman
of forty-five. Her black hair, untouched
by time, was still glossy and abundant, and
her dark eyes were clear and keen. She
wore a plain dress of dark gingham and a
huge white apron.

As she looked down the neatly graveled
walk she saw a woman approaching the
house.

"How ridiculous that old shawl of Mar-
ion's looks!" she said, eying with disfavor
the faded wrap that covered the head and
shoulders of the new-comer. "And there
is a rag hanging at the bottom of her
skirt — there generally is," she added,
grimly, as she rose to open the door and
greet her cousin, Mrs. Marion Tracy.

Mrs. Tracy's husband was a helpless crip-
ple, and the two occupied a tiny cottage on
the farm of Mrs. Custer. There was little
resemblance between the cousins. Mrs.
Tracy was short, plump, and merry. Her
soft white hair was never smooth, her dress
was usually disordered, but there was a
serene light in her mild blue eyes and a
smile of ineffable tenderness on her faded
lips.

After greetings had been exchanged and

Mrs. Tracy had answered the inquiry con-
cerning her husband, she settled herself in
a straight-backed rocker and drew some
knitting from her pocket.

"Whose?" Mrs. Custer asked as she
suspiciously eyed the little black stocking.
"Mrs. May's little Kate's."

"Ah! I wonder that she can afford to
hire her work done."

"She can't," there was an apologetic
tone in the gentle voice. "But when I was
in there last night and saw how much she
had to do, I told her I would knit Kate a
couple of pairs."

"Very kind in you, I'm sure." Mrs.
Custer bit her thread vindictively. "I
would be glad to do charity work if I had
the time after doing my own."

A momentary silence. Mrs. Tracy knew
her cousin was thinking of that unfortu-
nate rent in her skirt. "I'm glad she
don't know that my ironing isn't done yet
this week," she thought.

"Of course you are going to Lillian's for
Thanksgiving," Mrs. Tracy said, hesitat-
ingly. "Rex's heart seems set on going."

"His heart usually is set upon going
somewhere," the widow replied, frigidly.
"I am surprised at your question and at
Lillian's invitation. You both know my
views of such things. I have nothing to be
thankful for."

"Nothing to be thankful for!" Mrs.
Tracy dropped her knitting. "I must say,
Ada, I think you have many things to re-
turn thanks for. This good farm, a big
bank account, perfect health, and a son of
whom any mother might be proud."

"And whom am I to thank for these
things?" Mrs. Custer asked.

"Whom? Why, the dear Lord, of course!
Why, Ada, it makes me creep to hear you
ask such questions."

Here a sudden dash of rain came against
the window, accompanied by a gust of
wind. Mrs. Custer waited a moment before
replying: —

"Such feelings on your part, Marion, are
entirely uncalled-for. I acknowledge God's
providence, but my money and my health
are the results of my own exertions, and
may be enjoyed by any one willing to
make like efforts. As for my son, I well
know that he is far from being perfect. I
told him at dinner that I had written de-
clining the invitation."

"He won't go alone, Ada. It is not
pleasant for him to answer the questions of
the entire family concerning your absence.
And?"

She stopped short, caught up her work,
and began knitting vigorously. Her hostess
sewed on in silence.

Mrs. Tracy again laid down her work and
spoke with an effort: "Ada, I wish you
understood Rex better."

"Thank you, Marion. I understand my
son perfectly. He is very like his father
was. What would you have me do that I
have left undone?"

"I'll tell you what I'd have you do.
Furnish the house with the pretty things
Rex loves so well and that you can afford.
Buy him a violin, a good one, and invite his
friends and yours to hear him play it in the
parlor. And, most of all, I'd have you go
down on your knees and thank our
Heavenly Father for your boy and his love.
Ada, does Rex know you love him? How
many years has it been since you kissed
him?"

A red spot burned on each of Mrs. Custer's
thin cheeks. "I am not addicted to foolish
sentimentalism," she said, after a little.
"It is well that no children were ever given
to you, Marion. There is one thing I might
give thanks for — if my son could be left
alone and not be spoiled by outside in-
fluence."

Mrs. Tracy winced. She knew her
cousin was jealous of Rex's openly ex-
pressed affection for herself. She also knew
that the mother was displeased when the
boy escaped from the dreariness of his own
home to the merry makeshifts and Bohemian-like freedom of the cottage.

Conversation dragged after this. In a
short time the guest rose to go. She hastily
tore off the offending rag from the bot-
tom of her skirt during her cousin's ab-
sence from the room after the despised old
shawl.

The good-bys were said, and again Mrs.
Custer looked out of the window at the
shabby figure hurrying home through the
driving autumnal rain.

"It was very presumptuous in Marion to
speak so to me," she thought. "The idea
of her advising any one! If she had done
as I urged her to years ago, and put
George Tracy in an asylum for incurables,
she might have been worth something.
But she has petted and coddled him all
these years. As for Rex — what kind of a

man would he make if I humored his every
whim?"

The day before Thanksgiving dawned
bright and clear. Early rising was the rule
at the Custer home, so Rex was returning
to the house after doing his morning's
work at the barn just as the sun was rising.
He paused a moment before ascending the
steps that led to the kitchen door and
gazed off across the level fields to the east.

Soft, fleecy clouds, dyed at their lower
edges with gold and blood-red, half veiled
the brilliancy of the light. Farther up the
colors faded to delicate pink and gray-
purple. The trees were stripped of their
foliage, but great drifts of russet leaves
were piled around their trunks.

Rex drew a long breath. "What a lovely
place the world is!" he thought.

"Mother, see the beautiful sunrise," he
said, a little later, holding open the door.

"Do shut the door!" Mrs. Custer's voice
was sharp. "And, Rex, at your age one
would think you might remember to clean
your feet."

A little of the brightness faded from his
face. Still, he was only twenty, and there
was too much of glad young life throbbing
in his veins for one rebuff to silence him.
He took his place at the table and carefully
helped his mother to the baked potatoes
and creamed fish, saying, as he took his
coffee from her hand, —

"How good it smells! No one makes
such coffee as you, mother. Even Lillian
won't have as good at her grand dinner. I
wish you would change your mind and go."

"I never change my mind. There is no
use of bringing that up. I'm sure I don't
know what you expect me to be thankful
for."

Rex made no reply. He hurried through
his breakfast and went out to his work, but
the joy in his heart was stilled.

When Rex rose from the table the next
morning he asked, hesitatingly: "Shall I
kill a chicken, mother?"

"A chicken! What would you kill a
chicken for?"

His fair boyish face flushed. "Why, for
dinner. You know today is Thanksgiv-
ing."

"Yes, I know it. I have had it dinged
into my ears until I wish I might never
hear the word again. See here, Rex Cus-
ter, I'm going to color carpet rags.
There is enough cold pork and beans left
from yesterday for dinner today. If you
want to spend the day in foolishness I sup-
pose you will, although there is work
enough that you ought to do. As for me,
I don't give thanks for anything."

For the space of thirty seconds Rex
stood looking straight into his mother's
face. There was something in his blue
eyes that reminded her of the hours when,
in his childhood, he had suffered great
pain. Then he turned and went out, clos-
ing the door noisily behind him.

Ten minutes later, when the mother
stepped out on the back porch, she saw
Rex saddling his spirited young bay, Jen.
Just then a neighbor passing called out, —

"Where air ye goin' to spend today,
Rex?"

"Am going over to Fennville to the raf-
fling match, and" — she heard no more,
for she re-entered the house.

"A raffling match," she said slowly to
herself. "I don't see why my son should
care for such low sports as that. He might
far better stay at home and husk corn."

Mrs. Custer was busy all day over her
coloring. She ate her noonday meal from
the "broad shelf" of the pantry — ate it
without thinking of the difference between
her dinner and that of the world at large.
Instead, she was speculating as to the
probability of her rags drying.

When the shadows of evening began to
gather she wondered at Rex's long-
continued absence. He never left her with
the chores to do, and it was certainly time
that the stock was attended to. After
waiting some time and preparing supper,
she donned an old coat of Rex's, her hood
and mittens, and went to the barn. She
was worried instead of being indignant.
Could anything have happened to Rex?

"Now, I won't be a fool," she said, as,
after returning to the house, she sat down
to her solitary supper. "I'm lonesome,
that's all. I'd run down to Marion's for a
little while if I knew that her company had
gone. The idea of Marion's asking old Mr.
and Mrs. Osgood from the poor-house to
spend the day with her! She can't afford
to give a dinner. Besides, it's all non-
sense."

She ate but little. When her dishes were
washed and preparations made for break-
fast, it was after nine o'clock.

"Bed time," she thought. Suddenly her

lips quivered. "It's the first time Rex was ever away so late without my knowing where he was. I won't go to bed just yet."

Knitting in hand, she sat down by the sitting-room stove. How plainly the ticking of the clock sounded! Outside the window she could see the pale moon peering through the broken clouds. Ten, the clock struck. The work dropped from her hands. Could anything be wrong? She rose to replenish the fire and began walking steadily back and forth across the room.

When eleven pealed out, clear and sharp, she paused by the window. What was that? She bent her head to listen. Far down the road came the rapid beating of a horse's hoofs.

"It must be Jen," she whispered. "How fast she comes!"

A tall evergreen hedge hid the road from her view. The noise ceased; the horse had apparently stopped at the gate leading to the farm-yard. A loud neigh sounded on the air. That was certainly Jen.

Ada Custer waited no longer. She ran swiftly out to the gate. Yes, it was Jen, saddled as when she left that morning, but riderless.

Few such moments come to mortals as was that to Rex Custer's mother. She clung to the gate, too weak to move. Voices roused her. It was two boys who were returning home from an evening spent at an uncle's. They stopped short upon seeing, by the uncertain light of the moon, Mrs. Custer standing bareheaded at the gate.

It was several minutes before she could make them understand. When they had listened to the story, they assured her that doubtless Jen had broken loose from the place where Rex had tied her.

But the paralysis of fear had passed. Sending the lads to the nearest house to summon Mr. Martin, a clear-headed man, the anxious mother hurriedly harnessed a horse for him. When he arrived he at once consented to drive to Fennville and learn what had become of Rex.

"Something must be wrong," he admitted. "That boy would never leave you without any knowledge of his whereabouts until this hour."

It was one o'clock when he returned. Mrs. Custer could never tell how she spent that hour. Rex's face was before her all the time — not the face upon which she had that morning looked, but that of the baby whom she had held in her arms. And in the blue eyes was that never-to-be-forgotten look of pain.

All that Mr. Martin had learned was that Rex had left the village late in the afternoon for home. No one knew anything more about him.

"I've sent out some men searching," the farmer said, gravely. "I am going back over the road and call at every house. I stopped at the Tracons. Mrs. Tracy will be here soon, and my wife, too."

They soon arrived, but they hardly recognized the wan, crushed woman who met them at the door.

"I've killed him!" she cried, excitedly. "I've killed my boy. God took him away from me because I would not be thankful. He went, too, without knowing that I love him, for I never told him so."

The hours of that dreadful night wore away. It was when the gray of a dull morning was creeping over the earth that a quick firm step rang out on the gravelled walk.

Mrs. Custer sprang to her feet. The outer door opened and her son stood before her.

Rex Custer never again doubted that his mother loved him. For one brief moment she rained kisses and endearing words upon him. Then all grew dark and she knew no more.

When she opened her eyes she was lying on the couch, surrounded by anxious faces. After a little she grew strong enough to listen to Rex's explanation.

There was not much to tell. When two miles from the village he had turned off on a cross-road to call upon a young friend whom he had that day learned was ill. The boy was very low, and Rex offered to remain all night, sending a note to his mother by a youth who was going beyond the Custer farm to attend a party. This note had been forgotten by the boy who was to deliver it.

As for Jen's appearance, that was easily accounted for. She had been stabled by a careless lad who had failed to remove the saddle or fasten the door securely. She had escaped and hurried home.

Through all the hours of that night Mrs. Custer had not wept. Now her tears fell like rain.

"This is Thanksgiving Day," she sobbed.

"No," as Mrs. Martin attempted to set her

right, "this is the day when I begin to see that I have much to be thankful for. I thank God for all, even this dreadful night, for now I can say, 'I give thanks unto Thee, O God!'"

MISS LUCINDA'S THANKSGIVING.

But why do I keep Thanksgiving?

Did I hear you right, my dear?

Why? When I'm all alone in life,

Not a chick nor a child to be near,

John's folks all away in the West,

Lucy across the sea,

And not a soul in the dear old home

Save a little bound girl and me?

It does look lonesome, I grant it;

Yet strange as the thing may sound,

I'm seldom in want of company

The whole of the merry year round —

There's spring when the lilac blossoms,

And the apple trees blush to bloom,

There's summer when great moths flit and

glance

Through the twilight's star-lit gloom.

Then comes the beautiful autumn,

When every fragrant breeze

Flinging its garlands on fence and wall,

Is bright as a living fire;

And then the white, still winter time,

When the snow lies warm on the wheat,

And I think of the days that have passed away,

When my life was young and sweet.

I'm a very happy woman

Today, though my hair is white,

For some of my troubles I've overlied,

And some I keep out of sight.

I'm a busy old woman, you see, dear,

As I travel along life's road,

I'm always trying as best I can

To lighten my neighbor's load.

That child? You should think she'd try me?

Does she earn her bread and salt?

You're noticed she's sometimes indolent,

And indolence is a fault?

Of course it is, but the orphan girl

Is growing as fast as she can,

And to make her work from dawn till dark

Was never a part of my plan.

I like to see the dimples

Flash out on the little face

That was wan enough, and still enough,

When first she came to the place.

I think she'll do, when she's older;

A kitten is not a cat,

And now that I look at the thing, my dear,

I hope she'll never be that.

I'm thankful that life is peaceful;

I should just be sick of strife,

If, for instance, I had to live along

Like poor Job, an "anxious" wife;

I'm thankful I didn't say "yes" my dear —

What saved me I do not see —

When Job, with a sprig in his button-hole,

Once came a-courting me.

I'm thankful I'm neither poor nor rich,

Glad that I'm not in debt;

That I owe no money I cannot pay,

And so have no call to fret.

I'm thankful so many love me,

And that I've so many to love,

Though my dearest and nearest are all at home

In the beautiful land above.

I shall always keep Thanksgiving

In the good old-fashioned way,

And think of the reasons for gratitude,

In December, and June, and May,

In August, November and April,

And the months that come between;

For God is good, and my heart is light,

And I'd not change place with a queen.

— MARGARET E. SANGSTER, in *Demorest's Monthly*.

A "PLEASURE EXERTION."

MARIETTA HOLLEY, the creator of "Samantha Allen," may be forgiven much that is in her books in consideration of her claims as the inventor of that painfully true phrase, "a pleasure exertion," as applied to occasions demanding forced enjoyment.

Many pens will be busied in declaring what the Christmas season should be; may not one be usefully employed in warning against making it "a pleasure exertion?" As spring lightly turns the young man's fancy to thoughts of love, so winter often turns the older man's fancy heavily to thoughts of love, also, with the difference that the elder's thoughts are weighted by the obligation of Christmas gifts. It is not that he does not wish to make presents, the trouble lies in the conflict between the promptings of generosity and the dictates of prudence.

In many a family, the giving of Christmas tokens is a burden borne by the parents and mature relatives for the sake of the children; and as the family ceases to number its ages in the teens, there is a tacit abandonment of the interchange of gifts, usually with an unconscious sense of relief.

I have seen several instances of this, resulting in a gradual omission of all that should mark the day, and a final conversion of at least the merely social side of Christmas into the regular American holiday — a lazy day of half-welcome rest. This result is usually ascribed to the "growing up" of a family, and regarded as normal and inevitable. I am convinced, however, that it is due to the foolish conversion of what was meant to be a mere signification of good-will and Christian fellowship into an attempt to fulfill mutual obligations.

Whether my opinion is justified is easily tested in any given case. A simple experiment will decide.

Let there be an understanding among the members of a family that there is to be no giving of presents that have considerable intrinsic value; but, on the other hand, let it be understood as well that each must give some trifle to every other of the circle. And in choosing the token of kindness, there should be proof of the kindly thought which the gift typifies. In this way, I have been made sure by at least one

experience, the true spirit of Christmas-giving may be evoked and made manifest.

It is not easy to follow these suggestions. There is always the temptation to buy for the loved members of the family those things which they long to have and we long to give them. It seems such an excellent opportunity for all to club together and buy for the father that expensive set of books he will never afford for himself; or to order for the son the bicycle for which he is too unselfish to ask. But is it not true, and have you not known it true, that the gift carries with it an obligation of gratitude or a realization of the unselfishness of the givers that robs possession of half its joy?

It is not the spirit of the Golden Rule — the spirit of Christmas Day — to deprive ourselves for others to give them more than they desire, or to receive from them what we wish they would not give. Who has not seen a new meaning in "It is more blessed to give than to receive," when trying to find words of gratitude for a token of remembrance that must have cost the giver dear, willingly as it is offered?

Then there should be no expectation, no disappointment, over Christmas gifts. Human nature is weak. I have had bitter moments beneath the glitter of a Christmas tree, in spite of the best will in the world to receive in the spirit of the time whatever might be offered.

"Blessed are they who expect nothing" in very truth, as well as in cynicism. If you are unwilling to confess the justice of these hard sayings, observe your children. If they are young enough to show their feelings. See the quick glance of comparison that is given by one doll's little mistress to her sister's doll. See the quivering lip of the boy who wrote to Santa Claus for a "real gun" and receives, owing to some strange blunder on the Saint's part, a rubber-tipped arrow gun instead. Consider the mocking sneer of the poor relative as she finds her thimble a plated one — as some do, perhaps.

If it be known that the gifts will be but thoughtful trifles, things which the poor relative and the millionaire cousin may exchange on even terms and with mutual good understanding, it seems to me that the mammon of unrighteousness is exorcised.

Perhaps you may give your friend, in these days of cheap printing, the periodical which he has meant to take for himself. Your brother receives the pretty ball of shaving paper which has cost you little trouble, but assures him you have noticed his infant mustache; and he gives you, in return, for your chateleine the silver pencil that you never remember to buy for yourself. A box of candy, even, to those who have a sweet tooth, is quite sufficient to carry the message of peace and good-will that the day demands.

If your heart will not be satisfied with a trifling gift, go and break open your savings bank and squander its coins lavishly upon the chosen one. But do not, I beg of you, make your presents Christmas gifts. Let the temple of that day be free of money changers. Otherwise the Christmas token will become like the French New Year's present — a tax exacted as of right, and evaded by the skillful as other taxes have been and always will be.

This is hardly a Christmas message; but at no other time will the words so enforce themselves upon observation. And I speak in all earnestness, that the loving-kindness of the day may belong not only to babes and sucklings, but to us all who are children of the Father. — TUDOR JENKS, in *Independent*.

Boys and Girls.

THE NECK OF THE TURKEY.

"CAN I give some turkey to the laundry-woman's little girl, mamma?" asked Alice Hopkins, the day before Thanksgiving.

"Yes, Alice, if there is any left," her mother said, in an absent-minded manner, for she was hurrying to get her mince-pies in the oven.

Alice immediately went into the store-room to see how large the turkey was. "What a monstrous big one it is," she said to herself; "there certainly will be plenty left, and I will have a plateful of the nice white pieces from the breast to carry to poor Mary."

The happy little girl put on her hood and cloak, and ran around the corner to tell "little laundry Mary" what she was going to bring her after dinner, Thanksgiving Day.

The laundry was full of steam, and some women were rubbing as hard as they could on the wash-boards, while others were ironing. Alice walked through the room to the further end of it, where a woman and little girl were ironing. The little girl was only six years old, but she stood on a box, and had a small flat-iron in her hand — she was ironing napkins and handkerchiefs.

Alice said, "Good-morning, Mary," and the little girl put her iron on the range, and jumped down from the box, while Alice put a small paper of gum-drops in her hand, and whispered in her ear, "Tomorrow's Thanksgiving, Mary, and I'm going to bring you over some pieces of turkey."

Mary looked very much pleased, as she

exclaimed, "I'll be so glad to get it, for I never tasted turkey in my life."

Alice went out, feeling as benevolent and happy as rich men must feel, who are planning to build a charitable institution or a mission church.

The next day, much to Alice's surprise, friends and relatives kept coming to help eat the Thanksgiving turkey. Her mother had not told her she had invited grandpa and grandma, Uncle William and Aunt Sarah, with their four children, and the orphan cousins also, who were at school in the city. Besides, young Mr. Gerald, a nephew of Aunt Sarah, was coming. Alice had heard her father and mother talk about this Mr. Gerald, and she had gathered that he was a very rich young man, because somebody had died and left him a large sum of money.

When they all sat down together at the table, and had eaten the soup, the great turkey was brought and placed in front of Alice's papa.

"I think I never saw such a large turkey in my life!" exclaimed Aunt Sarah.

But notwithstanding, Alice was quite anxious about there being any left, when she saw her father put such a bountiful supply on each plate; and oh! there were so many plates to fill.

When it came Alice's turn to be helped, her father was putting a large piece of white meat on her plate, when she said, "If you please, papa, today I would like to have the neck."

"The neck, child!" her father exclaimed.

"I should think you would much prefer a piece of the breast. If I remember, you always said you did not like the dark meat."

"I do today, though, papa. I never tried the neck, and I would like to know how it tastes."

The neck was placed on Alice's plate, and also a piece of the breast. She was careful to keep that part on the side of her plate, so the gravy or the jelly should not come in contact with it. She saw there were only a few pieces of her favorite part of the turkey left on the platter. Her mamma noticed Alice's peculiar manner in regard to her portion of the turkey, but of course she did not ask her any questions when there was company at the table.

Alice was sent to the pantry for something that was wanted, while the girl who waited on the table was changing the plates, so she had the opportunity of slipping the reserved portion of her dinner on to a clean plate, and covering it over.

After dinner, her papa said in a low voice to her mamma, "What can be the reason that Alice asked for the neck of the turkey today?"

Mamma told him that she could not imagine, but she called Alice at that moment and asked her.

"It's for little laundry Mary," she answered. "I promised her some for her Thanksgiving dinner, and I was afraid there were so many folks here, that they would eat all the nice part up. I could eat the neck myself, you know, but of course I could not offer it to little Mary."

Mamma could not help telling the story to grandma, and she could not help whispering it all over again to young Mr. Gerald.

"Do let me go with that sweet child on her mission of love," he said; and Alice, when she was ready to start, felt quite shy at having such a tall young man walk over with her. She wished grandma had not told him about it.

"Little laundry Mary" and her mother lived in a tenement, in the rear of the laundry. When they came in sight of the house, Mary's face was pressed against the window-pane, watching for Alice to come with the turkey. Mary's mother had told her she must not be disappointed if Alice did not come. "For," said she, "there will be a good many folks to dinner at her home, and she may forget all about you."

But little Mary said she knew Alice was truly going to bring her some turkey, for she was sure Alice liked her ever so much, and wanted her to have some.

When young Mr. Gerald saw the tenement house in such an uncomfortable condition, and the number of poor people who lived in it, it made him think about improvements that could be made in such habitations. He was studying architecture, too, so that this was something right in his line. Before he left the house, he had made up his mind that some of his money should be invested in a model tenement-house, so the poor could have good ventilation, sunny outlooks, and neat rooms. But his plan for the future did not make him forget the needs of the present. He put a new silver dollar in little Mary's hand, and a five-dollar gold piece in her mother's hand, for a Thanksgiving gift.

When he and Alice walked side by side on the homeward way, he said: "Little girl, you and I will be partners in the doing-good business from this time forth, won't we? Whenever you feel like eating the turkey's neck yourself, to save a piece of the nice, white breast-meat for some poor child, send for me, and I will help you eat it."

Little Alice replied: "But, Mr. Gerald, there is not meat enough on the neck for two."

Mr. Gerald laughed heartily; but her mamma explained his meaning that night, when Alice was giving her good-night confidences, just before she went to sleep.

And don't you think Alice will be surprised when Mr. Gerald shows her, on this Thanksgiving afternoon, the comfortable, pretty tenement he has just finished, for such poor people as little laundry Mary and her mother? He will undoubtedly tell her that the neck of the turkey was the cornerstone of that philanthropic structure. — SUSAN TRAIL PERRY, in *N. Y. Evangelist*.

Editorial.

OUR ANNUAL THANKSGIVING.

IN America the service of public Thanksgiving has been a slow growth—in the colony, the State, the nation. The suggestion came from the Bible, and first found expression among the Pilgrims in Leyden, Oct. 3, 1675, the first anniversary of the deliverance from the siege. The idea came to New England in the "May-flower;" and after the first harvest in 1621 Governor Bradford sent forth four men fowling, "that they might in a more special manner rejoice together." The gunners were so successful that the people had, for their feast of gratitude, much wild game, as squirrels, ducks and wild turkeys, to supplement their bean porridge and roast corn. They ate together in joy, and had an abundance of fragments left. At the breaking of the great drouth in July, 1623, another Thanksgiving was ordered. In 1632 the Pilgrim Fathers gave thanks for fresh supplies brought from Ireland. We have record of similar services at Plymouth in 1651, 1668, 1680, 1689 and 1690. It had perhaps become an annual custom. Massachusetts Bay held a like service in 1632, and one in 1639. The Dutch in New York held Thanksgiving as early as 1644, and the English governors in 1755.

During the Revolution the observance of Thanksgiving was recommended by the Continental Congress, and the recommendation was followed by the people in most of the colonies. At the proclamation of peace in 1784, and at the adoption of the Constitution in 1789, Washington recommended days of thanksgiving, and thereafter such days were occasionally observed by the nation. The Civil War brought a sense of deep seriousness to the people; and in its closing period in 1864 the present practice of an annual national Thanksgiving was adopted. The President issues a proclamation, usually for the last Thursday in November, and the governors of the several States and the mayors of the chief cities follow with their own recommendations. So the little game dinner at Plymouth has become a national festival.

OUR JOYOUS FESTIVAL.

TO our people Thanksgiving is a day of gladness and joy. Vast numbers have abundant reason to express their gratitude; and perhaps no one, on recounting his mercies, will fail to find marked evidence of favor. Burdens have been lifted and tears dried, and now a new stretch of the way opens before us, allowing the race to be continued with the inspiration of courage and hope. Ours is a great past, with a fair prospect of a still more marvelous future. With no other people has God dealt so bountifully, giving us a land wonderful in its extent, in its richness of soil, and in its security by reason of separation from the old nations. The year, though not devoid of trials, has borne to us a blessing. No epidemic has scourged us; health has prevailed from sea to sea. Our barns and granaries are full to overflowing; abundance is our only embarrassment. Everything is cheap but confidence, and that is hastening to our help. The debate on monetary issues, which has disturbed the nation for ten years or more, has been happily concluded in favor of the vast majority of the American people. A large amount of national peril and anxiety lies behind us, and the relief will allow a fair period of rest. You may say other trials are ahead of us. "Sufficient unto the day is the evil thereof." The past is secure, and in that we do and will rejoice.

Moreover, ours is a nation of families; the household is the true social unit of our Christian civilization. The family is an heirloom from Paradise, having floated securely across stormy centuries to become the core of a new civil order. The home is the place of protection, sympathy, inspiration, unselfish devotion and true help. The family can never gather at the festive board without a grateful remembrance of all these good things which have come to its members. Our Thanksgiving is in a peculiar sense the family festival. The home is back of the school, the church, and the mart of trade—the true nucleus of the State.

As a nation there is at this time especial reason for general and hearty expressions of gratitude to God for His directing and providential care. America is a religious as well as a free nation, owing allegiance primarily to the throne of God and secondarily to the will of the people. There are great general principles of religion,

lying beyond mere forms and acts of worship, to which the nation adheres. The nation is Christian without being sectarian, establishing no one sect, but allowing to all freedom of worship according to its own forms and methods. The traditions of the nation are not only religious and Christian, but Protestant. The sects of English Protestantism built and compacted the American nation. These sects built wisely and liberally. Driven themselves from their European home by the intolerance of state churches and their adherents, they opened their new home for the peaceable worship of every faith. But while allowing great freedom to individuals and organizations, the nation can never be unmindful of its obligations to the Supreme Power of the universe.

The Missionary Committee at Detroit.

THE church will carefully examine the work done by its General Missionary Committee at Detroit. More than ever before are we convinced that the composition of this important Committee is essentially wise, and a guarantee of accurate knowledge and statesmanlike administration. The fourteen representatives of the General Conference districts insure an absence of all local coloring in the final decisions. California and Maine, Minnesota and Florida, give very different points of view. Then the choice of seven ministers and seven laymen from the Board of Managers, which meets monthly, gives trained men with actual experience. Novices can never be in the majority. The secretaries are experts, and the treasurers have strongly developed the economic instinct. Lastly, and most important of all, the Bishops furnish an element of strength unequalled in any other board that could be gathered.

It must be admitted that, in the persons of the Missionary Bishops, the countries they represent—India and Africa—have powerful special pleaders whose impassioned appeals for their own people do work to the apparent disparagement of other missions. In particular, we feel that China has suffered because of her lack of episcopal representation. The church has gone so far in establishing the missionary episcopate that to be logical she ought to go farther.

It is an evidence of loyalty to God and to our institutions, and a cause of profound gratitude as well, that the income of the Missionary Society last year was larger than ever before in its history. The magnificent sum of \$1,221,000 was given. The chief embarrassment in the work is its great success.

It will be observed with satisfaction that the appropriations for the ensuing year are considerably within the sum raised last year. The last General Conference wisely changed the Society's constitution, making it clearly the policy to be hereafter pursued that no appropriation for any new year should be in excess of the amount last contributed by the church. This was to avoid debt.

The effort to raise the great debt resting on the treasury resulted in the receipt of \$78,000. This was solemnly set aside for the purpose designated, and did not enter in to form the basis of appropriations for 1897.

The new budget has a general reduction of 4 per cent. on last year. A horizontal scaling was not thought to be wise, as some places could stand a cut while others must have an increase. It is a sad necessity that demands any reduction anywhere. The Macedonian cry was so plainly heard at times that any hesitancy seemed cruel.

The conviction is firm with us that we are as yet only playing at missions. The contrast in sums paid for luxuries by Christian people and the amounts they give to bring the world to Jesus Christ is frightfully sad.

The feeling at the Committee Meeting seemed to point to better times, and if so—as may God grant!—let us press forward to richer harvests and grander triumphs.

Drink, Pauperism and Crime.

THE Springfield Daily Republican of Nov. 18 contains a lengthy, critical, and every way excellent editorial under the above caption, based upon the report of the Bureau of Labor Statistics of this Commonwealth, concerning the relation of the liquor traffic to pauperism, crime and insanity. We summarize from the editorial a few of the more important statements and inferences:—

"The paupers are first considered. Of the 3,230 of both sexes and all ages found in State institutions during the twelve months ending August 30, 1895, 2,108, or 65 per cent., were or had been addicted to the use of liquor. Some 505, or about a fourth of the liquor-users, had been excessive drinkers. . . .

"Over three-fourths of the adult paupers have been addicted to the liquor habit, and 39 per cent. of the whole number of paupers attributed their pauperism to their own intemperate habits."

Coming to the matter of crimes, it states:—

"In no less than 21,863 of the 26,672 cases, or nearly 82 per cent., the offender was in liquor at the time the offense was committed. . . . The agents found that in 22,514 cases, or 84 per cent. of all, the intemperate habits of the offender led to the condition which induced crime. They found that nearly 68 per cent. of all the criminals (classifying drunkards only as such) had fathers addicted to the use of liquor, and over 20 per cent. had drinking mothers. They found that 80 per cent. of them used all kinds of liquors (whatever they could get hold of), and

only about 5,000 used any particular drink exclusively, and most of these were lager beer drinkers."

Upon the subject of insanity the Republican concludes:—

"Here, as John B. Gough would say, is another phase of an awful fact: In 383 instances, or 21 per cent. of all, the intemperance of the person led to his insanity. In very few cases could the insanity be traced to the intemperance of parents; but in 354 cases where the facts as to grandparents could be learned, 184 cases were found where the intemperance of grandparents was considered to have led to the insanity of the person. The evil, it would seem, passed lightly over the second generation to fall with terrible force on the third."

In this exhaustive report our ministers will find fresh and overwhelming data for the arraignment of the liquor traffic, either for temperance sermon or address.

A Return to Wesley.

WE do not canonize the founder of Methodism, though we believe him to have been the greatest religious reformer and leader of modern times. If he lived today with so very different political, social and municipal life to deal with, we doubt not he would do many things quite differently than he did in his day. We are certain, however, that in some things his practice for himself and his helpers would find but little change. Upon nothing was Wesley so insistent as that his ministers should supply their hearers with proper reading matter. To this end he established printing presses that were ceaselessly active, and he made every preacher a colporteur. The obligation upon his ministers to circulate good literature was as solemnly felt as the call to preach the Gospel. This was Wesley's message: "It cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people. Press this upon them with your might and you will soon see the fruit of your labors." In the first Discipline printed appears this word of Wesley to his ministers: "Carry books with you on every round; leave no stone unturned in this work."

Of course the day of the saddle-bags and the personal sale of books by preachers has largely gone by. But our ministers must not lose the peculiar spirit and purpose of Wesley in this matter. Very much can still be done in directing the reading of congregations and Sunday-schools. And as one of the most potent influences that can be wielded upon individuals and families, our ministers can easily increase the circulation of our excellent weekly papers.

We regret to observe, especially upon the larger charges, a disposition on the part of many ministers to entirely ignore this obligation and privilege. Laymen inform us that their ministers have not called attention in any way to the special offers which all of our leading weeklies are making to new subscribers. Other ministers excuse themselves from all other effort in the matter by calling attention to their church periodicals in the Sunday folder. New subscribers are not secured in such an easy way, nor is any other end of any value in the church reached by such conventional methods. Wesley meant very much more than that when he exhorted his preachers to press good literature upon the people "with their might," and to "leave no stone unturned in this work."

Next to the preaching of the Gospel, the regular reading of the church paper is the best evangelizer and promotor of an intelligent and loyal denominationalism. The subscription lists of all our weeklies could be quadrupled in the remaining weeks of this old year if our ministers would but once really determine that it should be done. One week devoted to a personal canvass for new subscribers to our church periodicals by all our ministry would mean more for the future and permanent good of our Methodism than anything else that could be done by them. A return to Wesley is what is most needed in this most important matter.

University Sermons.

THE first in the course of University sermons now being given at First Church, this city, was delivered last Sunday night by Prof. G. K. Morris, D. D., of the School of Theology, Boston University. His theme was "A Pauline Conception of the Christian Life," from the text (Phil. 4:8 and 9): "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." The following is an abstract of the thoughtful and eloquent sermon:—

"In this tactful letter Paul gives much practical instruction to his followers at Philippi concerning the new life in Christ. But he also wrote for us and for all to the end of time. In the text he, in a way, sums up what he desires to say. By what he says and assumes he presents an outline of his philosophy of the Christian life."

"1. The emotional basis. This is not expressed here, but is assumed. It is much in the Apostle's mind. In his letter to the Ephesians Paul prays that they may be rooted and grounded in love. He suggests to us a double figure, of a plant in good soil and of a building erected on firm foundations. In the first chapters of this letter he more than once expresses the idea of love as the fundamental of the new

life. Religion takes its rise in the heart. It is the response of the heart of man to the love of God. The first movement of this new life is a heart-throb. The Christian life owes its strength and permanence to the fact that, like the cedars of Lebanon, it fixes its roots in good soil, and, like a great cathedral, it rests on everlasting foundations. Love begets faith, nourishes confidence, stimulates zeal and makes possible the self-sacrificing life of the child of God. The first converts acted like great-hearted children, and were ready to give all they possessed, even life itself, for the love of Christ. Every new convert has the like quickening and elevating of his emotional nature. It is in the nature of the case that the first manifestations of the new birth should be emotional, in the good sense of the term. Hence the fervor of Methodism, and all real followers of Christ."

"2. The intellectual procedure. To confine the religious life to the emotions is to stifle it. The heart does not beat for itself. Love sits on a throne, in purple raiment, sceptred and diademed, employing every resource of its empire in service. The mind is its prime minister to do its royal will. The instructed Christian is a thinker. That is the least to be said. He is a thinker in the spiritual realm. The careful language of the inspired Apostle is intended to serve as a guide in the culture of the spiritual man. It calls for the exercise of the perceptive faculties in moral relations. The new man must search out for himself everything related to the category given by the Apostle. Again, this language calls for the exercise of the mind in moral discrimination. The things named must be distinguished from all other things. The judicial mind must be developed. This makes necessary a knowledge of the standard of moral judgment. Once more, the language of Paul calls for the employment of the mental powers exclusively on the things that are consistent with the life of Christ in the soul. Underlying this requirement are two facts: First, the mind will be busy about something. Second, that which engages the mind will form the life. 'As a man thinketh in his heart so is he.' He who would be a Christ-man must not permit his thoughts to linger about anything that cannot be included in the category here given."

"3. Its ethical manifestation. He who is satisfied with an emotional life, religiously, and he who is content with a coldly intellectual life, are alike heretics. In the spiritual realm they must be classed with the halt and the maimed and the blind. The law of the Christian religion is that the heart-life shall quicken the thought-life and these working together shall employ every power of the being in unselfish service."

"4. Its blessed recompense. Those who thus live, and those only, shall know what is meant by the promise that 'the God of peace shall be with you.'"

Personals.

—Prof. L. T. Townsend, D. D., is to deliver three illustrated lectures on Mexico at the Y. M. C. A. Hall, Baltimore, on Dec. 1, 3 and 4.

—The present address of Rev. Dr. J. W. Waugh, of India, is Delaware, Ohio. His son and daughter are studying in Ohio Wesleyan University.

—Bishop Vincent will sail for South America in December, and will return in May. He will preside over the South America Conference Feb. 17, 1897, at Montevideo.

—Major G. W. Atkinson, the newly-elected Governor of West Virginia, has been for years a Bible teacher and an official member in the Fourth Street M. E. Church, Wheeling.

—Rev. T. A. Goodwin, D. D., of Indianapolis, Ind., recently observed his 78th birthday anniversary. A poem was written for the occasion by his daughter, Mrs. Myra Goodwin Plantz.

—Bishop Hartzell expects to sail for Europe Dec. 9. He will leave Liverpool Dec. 30, and hopes to reach Monrovia Jan. 20, in time to preside at the Liberia Conference, which opens Feb. 3.

—We are gratified in being able to present, from the pen of Miss Stewart, one of the editors of the *Union Signal*, so excellent a report of the W. C. T. U. Convention, held at St. Louis, Nov. 13-17.

—Bishop and Mrs. Thoburn sailed from New York, Nov. 18, on their homeward journey to India. The Bishop has stated that he does not expect to return to this country again during the present quadrennium.

—The interesting fact is recalled in connection with the death of Mrs. Lucy C. Freedley, who passed away in this city, Nov. 14, at the age of 82, that she was the first woman to secure a pass to the Southern battle-fields during the civil war. Her husband, William Freedley, of Philadelphia, died just before the war, leaving her a fortune. She was of retiring nature, yet, inspired by patriotism, and seeking no remuneration, she went to the front without training, and for three years of the war nursed the soldiers.

—Principal and Mrs. Bragdon of LaSalle recently attended the initial luncheon of the Philadelphia LaSalle Club in the Hotel Walton, Philadelphia, meeting a goodly number of graduates and pupils of former years in an afternoon's talk. Principal Bragdon gave quite an address on the aims of LaSalle, which was well received by those present and reported in the Philadelphia papers. The president of the club is Mrs.

Mary Marshall Call. The new club is in a flourishing condition.

— Dr. Cuyler, writing in last week's *Independent* of Dr. R. S. Storrs, whose fifty years' pastorate in Brooklyn has just been celebrated, says:—

"Of his peculiar qualities as an orator, both in the pulpit and on the platform, the chief thing to be said is his power to captivate and astonish his auditors. The first hearing of him has always been a surprise. When he preached,



Dr. Richard Salter Storrs.

many years ago, in the chapel of the Princeton Theological Seminary, that acute theologian, Dr. Charles Hodge, who listened to him for the first time, went up to him after the service and, with deep emotion, said: 'Dr. Storrs, I thank you for the noblest sermon I have ever heard.' Dean Stanley, on the last day of his visit to us, said to me: 'The man who has most impressed me in this country is your Dr. Storrs.' The Dean had heard him at the Century Club in New York; and the combination of graceful, florid speech and of musical voice was to him a revelation."

And the *Independent* says in the same issue editorially:—

"Fifty-one years ago last summer young Richard Salter Storrs, Jr., delivered the valedictory of the graduating class at Andover Theological Seminary. As he proceeded to describe the work of the men who had left its halls to preach the Gospel even to the ends of the earth, a youth who sat on the platform steps watched the effect on the grave men who occupied the stage. First Dr. Woods wiped his dimmed eye; then Professor Stuart drew his handkerchief forward and back across his cheeks; and then a tear was seen to glisten even in the eyes of young Professor Park. But old Dr. Storrs, of Brain-tree, sat erect, determined not to show the emotion he felt as his son proceeded with his eloquent and tender address. He pressed his arms tightly against his body; then he hemmed and coughed gently, and at last, unable to control himself longer, he bent his head between his knees and wept. Everybody knew there was a great future for Richard Storrs. When, on the occasion of an address of his before the Porter Rhetorical Society of Andover Seminary, another man now living said to the elder Dr. Storrs, who happened to be present: 'He is a chip of the old block,' the reply came quick from the grand man, then not past his great prime, 'The chip is bigger than the block.'"

— It is reported that Dr. C. H. Parkhurst, of New York, has joined the League of American Wheelmen.

— Prof. C. T. Winchester, of Wesleyan University, is delivering the annual course of literary lectures at Wells College, Aurora, N. Y.

— An exchange declares: "Miss Willard vouches for McKinley's temperance principles and the determination of himself and Mrs. McKinley to banish wine from the White House tables."

— Mr. Moody, with his characteristic good sense, in an address last week in New York paid an eloquent tribute to the newspapers for the good work they were doing in helping along the cause. No matter what might be said to the contrary, the newspapers, he said, aided materially in revivals and religious movements.

— The pastor of our church at Middleton, Mass., Rev. E. B. Lavalette, a student in the Theological School, was thrown violently from his bicycle, Monday afternoon, Nov. 18, while riding in Melrose. He was run into by a horse-back rider. He was very seriously injured, and has not up to the time of this writing—Nov. 23—regained consciousness. It is feared the concussion will be fatal. Mr. Lavalette graduated from the class of '96, College of Liberal Arts, Boston University. He is a very devoted young man. Many are praying for him.

— Announcement is made of the death of Jesse H. Drew, of Lowell. His daughter, Mrs. Eliza A. Clough, writes: "Father was stricken with paralysis last April, and has been perfectly helpless ever since. For 55 years he had been a subscriber to *ZION'S HERALD* and looked forward to the day when the paper would come, and greatly enjoyed hearing it read, asking for different departments, and designating them by the number of the page; he loved the paper next to his Bible and hymn-book, and it has been his comfort and solace for many years." A fitting obituary of this good man will soon appear in our columns.

Brieflets.

The sixth annual convention of the National City Evangelization Union of the Methodist Episcopal Church will be held in Chicago, Dec. 4 and 5. A very strong program has been prepared. The various city missionary societies of the country will be represented by their officers. Rev. C. A. Littlefield, corresponding secretary, will represent the work in Boston.

The *Watchman* says in this week's issue:—

"A correspondent sends us the platform of the 'National Prohibition Party,' which supported Levering and Johnson, as evidence that the free coinage of silver at the ratio of 16 to 1 was not a plank in the Prohibition platform for 1896. Our friend is not well informed on the political history of the Prohibitionists in 1896. The first national nominating convention of the Prohibition Party met at Pittsburgh May 27 and adopted a 'single plank' platform. This is the one on which Levering and Johnson stood. The 'broad gauge' Prohibitionists at once withdrew, and on the 29th organized the 'National Party.' The main line of cleavage between the two factions was on the free coinage of silver 16 to 1. The section which supported Levering and Johnson did not say anything about that one way or the other, but the section that supported Bentley and Southgate put the following plank into its platform: 'For the purpose of honestly liquidating our outstanding coin obligations, we favor the free and unlimited coinage of both silver and gold at the ratio of 16 to 1.' Both the Levering and Johnson wing and the Bentley and Southgate wing have hotly contended as to which is the legitimate successor of the Prohibition Party as it existed a year ago."

A meeting of the League Cabinet was held last week in Chicago. The session was enjoyable and encouraging. Secretary E. A. Schell, C. R. Magee, Dr. E. M. Mills and J. A. Patten were constituted the committee of arrangements for the International Convention to be held in Toronto next July. The following reading course for the next year was tentatively provided for: A Book of Biography of Famous Missionaries, which Dr. J. F. Goucher will be invited to edit; the Story of the First Christian Centuries, which Dr. George H. Dryer, now pursuing special studies in Rome upon that line, will be asked to prepare; Letters to Young People on Matters of Conduct and Manners, to be prepared by Margaret Sangster; The First American, or a Living Sketch of George Washington, to be prepared by Rev. E. M. Taylor, D. D. Rev. F. N. Upham's sermon on Amusements, which first appeared in these columns, will be published as a leaflet. It was decided that the Board of Control should meet in New York the second Tuesday of February next to elect a secretary and to transact other necessary business. The Rock River Conference League held its anniversary in Centenary Church, Chicago, in connection with this meeting of the Cabinet. In the afternoon a departmental conference was held by members of the Cabinet and in the evening Revs. W. I. Haven and R. R. Doherty addressed a large audience.

Our readers are again reminded that next Sunday will be "Thanksgiving Sunday" in the interests of the Freedmen's Aid and Southern Education Society, and it is hoped that in every church a generous offering will be made to relieve the Society from its embarrassing indebtedness.

The *Springfield Republican* says:—

"The Prohibition vote fell off in nearly all the States compared with 1892, and even the combined votes of Levering and Bentley will not equal the aggregate polled by Bidwell four years ago. In Florida and Delaware there was some increase, but even in Maryland, Levering's home, a decrease is recorded. Hitherto since its organization on national lines the Prohibition Party has never failed to increase its vote for President in succeeding elections."

And the *Outlook* of last week says:—

"The Prohibition Party, including both factors, seems to have cast hardly more than forty per cent. of its vote in 1892. The falling off was especially marked in the Central and Western States. In Ohio, for example, where the official count is complete, the Prohibition vote of 28,000 four years ago has fallen to less than 8,000. In Illinois, where the Prohibition vote in 1892 was the same as in Ohio, the secretary of the state committee reports that this year about 15,000 Prohibitionists supported Mr. Bryan, and about 5,000 Mr. McKinley. In Michigan the fusion of the Prohibitionists with the other Bryan forces was even more marked."

In writing of the probable results of the election some weeks before it took place, we said that such supreme interest was felt in the currency question that the matter of prohibition would have to wait the settlement of that issue. We did not advise that such action be taken, nor even hint that it ought to be; but simply predicted that the above-named result was inevitable. For this prophecy we were taken seriously to task by our prohibitory friends, and the *Voice* of New York, with characteristic arrogance and unfairness, proceeded to publish a melancholy homily upon *ZION'S HERALD* for its betrayal of the temperance cause.

Mrs. L. M. Dunton, wife of the president of Clinton University, Orangeburg, S. C., and for fourteen years a teacher and her husband's best helper in the institution, is in this city seeking to secure funds to meet a special exigency. In the recent withdrawal of the State of South Carolina from the partnership and association which has so long existed, the University loses all of its excellent industrial buildings. But more students are in attendance at the present time than ever before, and the demand for the continuance of industrial training—the Negroes' greatest need—is importunate. For \$2,000, with the labor of the students and the economy which Dr. Dunton knows so well how to practice, a building can be constructed that will meet the present demands. We have never presented to our readers a cause more urgent and worthy. We have visited this school and therefore write from personal knowledge. Better work is not being done anywhere to civilize, Christianize and teach self-help than in that institution. Readers of *ZION'S HERALD* who are life-long friends of the Negro could easily contribute this \$2,000. It should be given immediately. We will be responsible for any amounts sent to us and acknowledge the same in these columns. We earnestly exhort our friends to respond promptly to this Macedonian cry.

BOSTON METHODIST SOCIAL UNION.

Reception to Bishop Mallalieu.

THE reception to Bishop Mallalieu by the Social Union was an affair of more than usual elegance. About three hundred ladies and gentlemen sat down to the collation, and the various churches were well represented. Charming music was discoursed by a string orchestra, while Miss Mary W. Edwardes, soprano, and Mr. Harold Going, tenor, rendered some solos with rare beauty and finish.

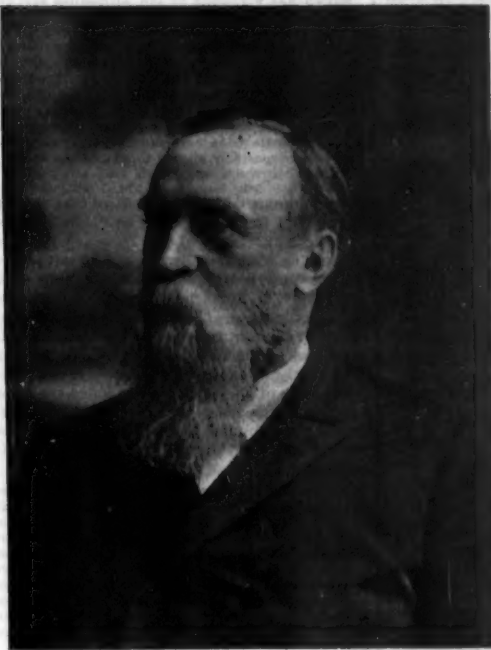
Grace was said by Rev. E. H. Hughes, of Malden. After the collation "From all that dwell below the skies" was sung, after which prayer was offered by Rev. George Skene, of Harvard St. Church, Cambridge. In the absence of Rev. J. D. Pickles, Hon. E. H. Dunn read

his career here in Boston for many years past. He spoke in great good humor and left a delightful impression of the saintly virtues inhering in the good Bishop, recalling in his own inimitable way and with his old-time eloquence the circumstances attending his retracy. Taking Bishop Mallalieu by the hand he welcomed him to all the duties of the office of resident Bishop.

When Bishop Mallalieu was introduced he was welcomed to his old field with a genuine and generous outburst of applause, the audience rising, which indicated in a slight measure the warm place he holds in the affections of those present, many of whom had watched his career with deep interest for many years and witnessed with pleasure the crowning feature of his successful life. President Magee voiced the sup-

pressed feelings of the audience as he recalled his former career here and welcomed him again.

Bishop Mallalieu expressed his heartiest thanks for the tender and loving greetings, and in alluding to a sudden faintness by which Bishop Foster had just been overcome, said he did not wonder his feelings overcame him as he thought of the unsung millions of the earth. He recalled his own view in the fields of Japan, Korea, China and India—millions upon millions who trod the hopeless paths of heathen darkness. His heart sympathized with the vision of a world perishing but being redeemed. He hoped we might carry the Gospel to these millions. Twenty years ago this people extended a welcome to Bishop Foster which has never grown less. He might say what Bishop Foster did not say, that not one bit of power had been removed from him by his retracy. Not one leaf of the amaranthine wreath that fits his brow has been taken away. He thanked God Bishop Foster was still here. He was greatly comforted and pleased when Bishop Foster said he was glad the



Bishop Mallalieu.

some touching and eloquent resolutions on the death of Mr. Benj. P. Lane. On motion of Dr. Miles a committee was appointed to nominate officers for the ensuing year.

Mr. Chas. R. Magee, president, made a few prefatory remarks and introduced Rev. J. W. Hamilton, D. D., secretary of the Freedmen's Aid and Southern Education Society, who spoke eulogistically of New England, of the salt in its atmosphere and the bristling of thought that characterized it. Reverting to his own recollection of earlier days he paid a glowing tribute in passing to Bishop Foster and recalled the many occasions in which the speaker had taken part and in which he had been often associated with the resident Bishop. He alluded to the pleasurable part he himself had taken in the election of Bishop Mallalieu. He mentioned, too, the dying, prescient words of Bishop Haven who committed to Bishop Mallalieu the interests of the black man. Dr. Hamilton gave many touching tributes of praise to the guest of the evening, whose long friendship for him he felt justified these familiar reminiscences of early days and formed the unwritten history of those days.

The president introduced Rev. W. I. Haven, speaking of him as a fitting descendant of Bishop Haven. Mr. Haven spoke feelingly of his youthful recollection of his father and his relations from boyhood with Bishop Mallalieu. He referred to the Bishop's life among the lowly in the Southland. He believed that the Bishop had come at a seasonable hour; that when the black man was robbed of his political rights the Bishop was the man to speak the right word for him. He was glad that the Bishop was here to meet the question of civil rights and temperance, that there was a man to take the leadership, that he could look to him for a revival of interest in these great moral questions, and that he could furnish an example as well as a precept for the right. He closed with a work of congratulation to the people.

The president introduced Mr. I. C. Tomlinson, of the Universalist Social Union, and Mr. E. B. Earle, of the Baptist Social Union.

Hon. A. H. Wellman, of the Congregational Club, spoke briefly and said that a review of the Discipline convinced him that the organization of the Methodist Church was in able hands. Mr. Wellman spoke humorously and felicitously from the view-point of an outsider, and decried eloquently on the great outstretching jurisdiction of the Bishops as well as of the glorious encompassment of the church which drew within its borders such great masses of humanity limited by no geographical boundaries. Mr. Wellman's address was singularly polished and fascinating, holding the close attention of the audience, and closing with an eloquent welcome to Bishop Mallalieu as a general leading on one portion of the army which was to bring in a final victory for the followers of Christ.

Bishop Foster spoke a few words, being received by the audience rising. He gave briefly an account of his own experience as Bishop and

speaker was coming, because there was no element of insincerity in Bishop Foster's nature. He was dear and precious to him and he should be glad to go to him now for advice and counsel. Recalling his own Southern experience, he had always treasured Bishop Haven's injunction about the black man. He thanked God he had so largely succeeded in accomplishing what he had attempted in the South. He loved the South with its magnolias and its gentle climate. After eight years there he was glad to be North again. It was natural for him to be at home here. He had passed most of his ministerial career in New England. In all the years of his life and travel he found no people more cordial or warm-hearted than those of New England. He rejoiced that New England had been in the van of human progress. He did not think Thomas Jefferson would have written the Declaration of Independence if it had not been for a New England man—John Adams. If you look for the men foremost in the supreme effort for the destruction of human slavery you will find that New England took the lead. Here Sumner, Garrison, Phillips and Gilbert Haven inspired the men who said slavery should die. He had just seen the old slave mart and slave-block in New Orleans, but the institution of slavery was gone forever. He aspired to smite the cursed traffic of drink from which New England of all places should be free. Methodism is filled with the best New England spirit wherever you find it. John Wesley said, "If thy heart is as my heart, give me thy hand"—that is Methodism all over the world. More and more we are coming to stand on the Apostles' Creed as it furnishes the platform on which all denominations can stand. New England Methodism planted the first educational institution of the denomination in this country. There is not a Methodist community on earth that can show so much in the way of social and literary organizations as New England, and among other treasures it has the oldest Methodist paper in the country. He felt that he could stand by that statement whoever might say to the contrary. It was our place to keep at the head of the column. In political affairs, in reform, in education and in the Gospel let us set the pace and let others keep up with us. His heart was touched and his sensibilities moved by what had been said during the evening. May God let the mantle of Bishop Haven fall on the shoulders of every Methodist preacher, and may our New England Methodism grow as never before!

W. P. A.

He who sees the will of God in small, everyday affairs finds that the sting has thus been taken out of them, the burden and the bother and the trouble are gone, leaving rest and joy in their place. And since it is the simple truth that God's will does thus come to us, why should we not, by recognizing it, gain the comfort which it has to give? Doubtless the trouble in most cases is that we are not quite ready to welcome that will, and so are not keen in its perception. But there is no other way to settled peace and lasting bliss. He that is wise will take it.

The Sunday School.

FOURTH QUARTER. LESSON X.

Sunday, December 8.

1 Kings 11: 4-13.

(Read 1 Kings 11: 1-43.)

Rev. W. O. Holway, D. D., U. S. N.

SOLOMON'S SIN.

I. Preliminary.

1. Golden Text: Let him that thinketh he standeth take heed lest he fall. — 1 Cor. 10: 12.

2. Date: B. C. 969-928. Solomon died B. C. 928.

3. Place: Jerusalem, and the surrounding country, especially the Mount of Olives; called also "the Mount of Offense," because of the idol altars erected upon it by Solomon.

4. Home Readings: Monday — 1 Kings 11: 4-13. Tuesday — 1 Kings 11: 23-25. Wednesday — 1 Kings 12: 1-11. Thursday — 1 Kings 12: 12-20. Friday — Deut. 7: 1-11. Saturday — Jer. 44: 1-11. Sunday — Ezek. 14: 1-8.

II. Introductory.

In our last lesson we saw Solomon on the very pinnacle of his glory. The closing decade of his life, while teaching impressively the vanity of all human splendor, contains the record of a sad and terrible decline. Unbounded wealth and prosperity brought with them temptations against which neither his wisdom nor his faith was proof. To support his inflated and selfish luxury, his subjects were crushed beneath a heavy yoke; while his eagerness to surpass all his royal peers led to the establishment of a harem so numerous as to include a thousand alien women. Seven hundred "princesses," sent to him, probably, to cement alliances with the surrounding nations, held the rank of "wives;" while three hundred more "strange women" were chosen as concubines for this "uxorious king." Very properly had these intermarriages been forbidden, as the sequel showed. This female army proved to be an army of idolaters, who were not slow to demand that their own false gods should be honored in the land of their adoption. They used their charms to this end, and in his old age stole the monarch's heart away from Jehovah. To please them places of worship were built — to Ashtoreth, the Zidonian moon-goddess, and Moloch, the fire-god of the Ammonites, and Chemosh, "the abomination of the Moabites." Nor were these fane erected in secluded places. Opposite the very temple, on the southern summit of Olivet, rose the altar to Moloch.

"The wisest heart"

Of Solomon he led by fraud to build His temple right against the temple of God On that opprobrious hill; and made his grove The pleasant vale of Hinnon — Tophet thence And black Gehenna called — the type of Hell.

Other sanctuaries also were built, and Solomon himself was induced to take part in their indecent rites.

Such daring impiety could not fail to justly excite the wrath of God. The disloyal king, to whom Jehovah had twice appeared in warning and in promise, was informed that his kingdom should be rent from him and given to his servant — a sentence suspended during Solomon's lifetime, and mitigated so far as to permit his son to inherit the tribes of Judah and Benjamin. Nothing but God's covenant with David and His regard for Jerusalem, saved Solomon from the fate of Saul.

III. Expository.

4. For — as a consequence of his fondness for "many strange women" (verse 1). When Solomon was old. — He died at about 60; his "old age" may be understood to comprehend the last ten years of his life. His wives. — His queen was the Egyptian princess, the daughter of Pharaoh. But following the example of Eastern kings, and with an ostentatious purpose to surpass them all, he gradually collected, mostly from the Canaanitish and surrounding races (Moabites, Ammonites, Edomites, Zidonians and Hittites), a numerous harem — "seven hundred wives, princesses, and three hundred concubines" (verse 3). Turned away his heart. — Chosen for their beauty, many of them, their influence over the king was measured by their fascinations; and these were used in the interest of their national idols. The infatuated, enervated monarch was easily allured to a tolerance for and patronage of the gods whom his mistresses delighted to worship. Of this very danger the Scriptures especially warned him (Deut. 17: 17). His heart was not perfect as was . . . David. — David had indeed sinned, but he never countenanced idolatry. His heart was "fixed."

Although Monism, even in the history of creation, represents monogamy as the original relation ordained by God Himself, nevertheless polygamy was so deeply rooted in the habits of all peoples that the strict law-giver was not able to uproot it, but sought, by various limitations, to make it difficult (Deut. 21: 15, eq.; Exod. 21: 8, eq.). It was expressly forbidden to a king to have many wives (Deut. 17: 17), because the dangers which inhered in polygamy were doubly great, and could be-

come dangerous for the whole realm, as Solomon's example conspicuously shows. Christendom was the first to make holy the bond of matrimony (Baehr).

5. Solomon went after Ashtoreth — either suffered himself to be led by his "wives" into a more or less active participation in idol worship, as the expression implies in the Pentateuch (Deut. 11: 28; 13: 2; 28: 14), or simply gave it his approval and encouragement. Ashtoreth was the queen of the Phœnician female gods, and is depicted, frequently, in the form of a fish. She was the patroness of her sex, and represented the feminine principle in nature. Zidonians — so called from Zidon, the famous Phœnician city north of Tyre. Milcom — better known as Moloch, or Molech, the Ammonitish fire-god. Ammonites — descendants of Lot, dwelling east of the Dead Sea and north of Moab.

Moloch was worshiped by the Ammonites with human sacrifices, especially children. The Rabbinists tell us that it was made of brass and placed on a brazen throne, and that the head was that of a calf with a crown on it. The throne and the image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol, and when the arms were red-hot, the victim was thrown into them, and was almost immediately burned to death, while its cries were drowned by drums. The Jews were repeatedly allured to adopt this idolatry (Schaff).

6. Solomon did evil (R. V., "that which was evil") in the sight of the Lord — especially in multiplying wives "from the nations, concerning which the Lord said, Ye shall not go in unto them, neither shall they come in unto you" (verse 2). This sensualism paved the way to the introduction of idolatry and its attendant evils. Went not fully after the Lord. — His heart was divided. He did not wholly abandon the worship of Jehovah. He maintained outwardly the faith of his youth, and attended the great festivals thrice in the year (1 Kings 9: 25); but, on the other hand, as the builder and frequenter of idol fane and the slave of lust, his spirituality waned.

The worship of Jehovah was not discarded, but delight in the true God was gone, and the flame of that loving zeal for God's commandments died away; his heart was not perfect with the Lord his God. The soul had ceased to drink at the fountain of living waters, and was drinking at the fountain of death. In our heart perfect with the Lord, our delight in His love, our hunger after His righteousness as deep as in the past? Do we offer a cold and formal worship to Him, while our heart warms into living interest and strong desire only at the world's shrines? (Urbahart.)

7, 8. Then did Solomon build an high place — an idolatrous altar, called "an high place," because usually built on eminences. He was influenced to do this, of course, by his alien wives. Chemosh — the sun-god of the Moabites, "worshiped as king of his people and as a god of war, and as such is depicted upon coins with a sword, lance and shield in his hands, and with two torches by his side. His name occurs frequently on the Moabite stone" (Kell). Hill before Jerusalem — on the southern spur of the Mount of Olives.

These places of sacrifice Solomon built upon the mountain in front, that is, to the east, of Jerusalem, and, according to the more precise account in 2 Kings 23: 14, to the right, that is to say, on the southern side of the Mount of Corruption — in other words, upon the southern peak of the Mount of Olives; and, consequently, this peak has been called in church tradition, from the time of Brocardus onward, either *mons Offensantis*, after the Vulgate rendering, in 2 Kings 23: 14, or *mons Scandalis*, Mount of Offense (Kell).

8. Likewise did he for all his strange wives. — Of course he dared show no partiality. To yield in one case required him to yield in all. It is not to be supposed, however, that he built a temple for each of his seven hundred wives. Among them, doubtless, were many of the same nation and faith. The meaning is that all the cults represented in his harem — less than a dozen, probably — were furnished with appropriate places of worship. Which burned incense and sacrificed unto their gods. — Thus the land from which strange gods had been expelled, was dotted all over with idol shrines.

They fronted the altar of Jehovah; their priests were visible to the priests in the temple courts; their smoke ascended to the sky along with the smoke of the daily sacrifice. If insult had been designed, it could hardly have been more open or obtrusive (Hammond).

9, 10. The Lord was angry — that holy antagonism to evil which purity by its very nature feels; not for a moment to be confounded with our low human tempers and passions. The Lord God . . . which had appeared . . . twice. — Solomon had been particularly favored and specially warned. Twice had God revealed Himself to him personally — not through the mediation of a prophet — once at Gibeon, and afterwards at Jerusalem after the dedication of the temple; and yet, after such high converse and solemn admonition, the king had ungratefully and inexcusably admitted idolatry into his kingdom and built its ignominious shrines. His behavior was as treasonable as it was base, and justly aroused the Divine indignation.

11. The Lord said — this time, probably, by prophetic mediation. About this time the prophet Ahijah, the Shilonite, was sent to Jeroboam with a corresponding message (verses 29-30). I will surely rend the kingdom — a prophecy fulfilled, after Solomon's death, by the violent dismemberment of the kingdom. Give it to thy servant — to Jeroboam, who became the king of Israel, or the ten tribes, and was now one of Solomon's "servants." Says the Pulpit Commentary: "A 'servant' would be heir to his glory. For a hireling Solomon's vast treasures had been prepared. This verse should be read in the light of Eccles. 2: 8."

It is well worthy of notice that in this announcement the oppression of the people by compulsory labor, and taxes, or despotism, is not given as the reason of the dividing of the kingdom by Jehovah, and of limiting Solomon's dynasty to dominion over one tribe; but only the sin against Jehovah, the "going after other gods." It was just the same in Ahijah's address to Jeroboam (vs. 29-30) (Baehr).

12, 13. Notwithstanding — "in wrath remembering mercy." In thy days I will not do it. — For the sake of David the sentence was lightened by two mitigations — postponement, and the reservation of a small section of the kingdom for Solomon's son. The throne should be secure to Solomon while he lived; and after his death "one tribe" — strictly two, Judah and Benjamin, but "little Benjamin" had almost lost its individuality in Judah — should be kept in the family, should descend to Rehoboam. For Jerusalem's sake. — Where His name was revealed.

The temple was there; the Shekinah was there. Kingdoms are spared the severity of judgments in respect to the interests of religion in many ways little dreamed of by statesmen and rulers (Macdonald).

IV. Inferential.

1. Wisdom exceedeth folly; but the highest human wisdom cannot preserve a man from folly.

2. No creature should be loved more than the Creator.

3. Evil companionships invariably corrupt.

4. Sinful entanglements lead to sins which men dream not of beforehand.

5. A man may be basely disloyal to God and yet perform religious rites and duties.

6. Uninterrupted prosperity is too much for man. "Give me neither poverty nor riches."

7. A sin is all the more heinous when committed in the face of specific warnings.

8. The sins of fathers will be visited upon their children.

9. The temporal punishment of children is sometimes mitigated out of regard to the father's piety.

10. God and Mammon cannot be worshiped by the same heart.

V. Illustrative.

1. There are writers who have said that in this matter Solomon was in advance of his age — enlightened beyond the narrowness of Judaism; and that this permission of idolatry was the earliest exhibition of that spirit which in modern times we call religious toleration. But, my brethren, Solomon went far beyond toleration; he went after other gods. The truth seems to be, Solomon was getting indifferent about religion. He had got into light and worldly society, and the liberalism of his association was beginning to make its impression upon him. He was beginning to ask, is not one religion as good as another, so long as each man believes his own in earnest? He began to feel, there is a great deal to be said for these different religions. After all, there is nothing certain; and why forbid men the quiet enjoyment of their own opinion? And so he became what men call liberal, and he took idolatry under his patronage. There are few signs in a soul's state more alarming than that of religious indifference, that is, the spirit of thinking all religions equally true — the real meaning of which is, that all religions are equally false (Robertson).

2. We are to be separate, brethren, from the world. No marvel if a young and ardent heart feels the spell of the fascination. No wonder if it feels a relief in turning away from the dullness and monotony of home life to the sparkling brilliancy of the world's society. No wonder if Solomon felt the superior charms of the accomplished Egyptian and the wealthy Syrian. His Jewish countrymen and countrywomen were but homely in comparison. What wonder if the young monarch felt it a relaxation to emancipate himself from the thralldom of a society which had little to interest his grasping and restless mind, and to throw himself upon a companionship which had more of refinement, and more of cultivation, and more of that enlargement of mind which his own gifted character was so fitted to enjoy? It is no marvel, brethren. It is all most natural, all most intelligible — a temptation which we feel ourselves every

day. The brilliant, dazzling, accomplished world — what Christian with a mind polished like Solomon's does not own its charms? And yet, pause. Is it in wise Egypt that our highest blessedness lies? Is it in busy, restless Zidon? Is it in luxurious Moab? No, my Christian brethren. The Christian must leave the world alone. His blessedness lies in quiet work with the Israel of God. His home is in that deep, unruffled tranquillity which belongs to those who are trying to know Christ. And when a Christian will not learn this; when he will not understand that in calmness, and home, and work, and love his soul must find its peace; when he will try keener and more exciting pleasures; when he says, I must taste what life is while I am young — its feverishness, its strange, delirious, maddening intoxication — he has just taken Solomon's first step, and he must take the whole of Solomon's after and most bitter experience along with it (Robertson).



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League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

December.

Topic: THE INDWELLING CHRIST.

Martin Luther once said: "If any one knocks at the door of my breast and inquires, 'Who lives there?' my answer is, 'Jesus Christ lives here, not Martin Luther.'" It was a beautiful conception of Augustine, that man is the true Shekinah. In him is the Holy Place where God dwells and reveals His brightening presence. How amazing that the human body may become a divine temple fit for the abode of the triune Deity! Of that one who loves Him and proves it by keeping His commandments, it is positively affirmed, with him "We will make our abode." No Christian experience can surpass the sweet consciousness of the indwelling Christ. It is one of God's favorite thoughts and choicest delights to find His children eager to have Him ever abiding in their hearts and lives.

"Spirit with spirit can meet,
Closer is He than breathing,
Nearer than hands and feet."

Dec. 6—The Third Person in Every Friendship. Luke 24: 13-15.

The event constituting the basis of our subject took place on the way from Jerusalem to the village of Emmaus.

"It happened on a solemn eventide,
Soon after He that was our surety died.
Two bosom friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busied as they went
In musings worthy of the great event;
Ere yet they brought their journey to an end,
A stranger joined them courteous as a friend."

MUTUALITIES.

1. These two disciples walk together. There is a common purpose, a common method of carrying it into effect, a common destination.

2. "They talk together." The stupendous events of the crucifixion engage their attention and stir their hearts alike.

3. "They commune together." There is a strong undercurrent of sympathy between them, although the surface was somewhat fretted by theological differences.

4. "Their eyes are hidden." Mark affirms that Jesus appeared to them in another form. Whether the miracle affected the Saviour's form or was an optical effect upon the two disciples matters little. Certain it is that they fail to recognize Him.

5. Together they relate the occurrences which occasioned their sadness—a sadness deepened by mutual exchange of emotion.

6. Together the three sit down at the table and the friendship which embraces the invisible Saviour becomes manifestly complete.

7. Together their eyes are opened and they recognize the Lord. What ecstasy of joy must have been theirs! We, too, may see Christ, and the vision will not only transport the soul into ecstasy, but transfigure the life.

Over the heather-clad hills and boggy moors of Scotland a little party arrived at a neat cottage many miles from any other habitation. The wife extended to the company all the possible hospitality of her cozy fireside and placed before them the customary oatmeal cake and milk. The company included a plainly-clad lady who expressed such gracious kindness in her thanks that the wife's face kindled with great pleasure. But can you imagine her half-embarrassed joy when she was informed that she was entertaining Queen Victoria?

EMMAUS EMPHASIS.

1. The risen Saviour appeared to His followers when they were earnestly conversing about Him and mourning His supposed absence.

2. The risen Christ comes to His children when they most need His comforting presence.

3. The risen Saviour leads anxious inquirers from the lowlands of doubt to the heights of faith and trust.

4. The risen Lord abides with those continually who really desire His company.

5. The risen Christ lifts His people out of gloom into perennial gladness.

ILLUSTRATION.

For years two sisters were the dearest of friends. They were united by many ties and interests, but the greatest of these was their combined friendship for Christ. In the mystery of God's providence the younger was called away to the Eden of bliss. At the request of the departing sister the elder one summoned the courage of love and prayed at the bedside. A celestial glow suffused the features as one by one the last amen on earth was only by the sustaining power of the third person of their friendship that the remaining sister was upheld.

December 13—Present Still in the Sacrament. Luke 22: 17-20.

"It was an evening in the Holy Land,
When Jesus gathered His disciples dear;
The Jews' passover-feast was nigh at hand,
And they were met their Master's words to bear.

By His own hand the faithful few were fed.
They drank the cup He gave them in that hour,
Nor saw the clouds that gathered round His head,
Nor dreamed for them He'd bow to Caesar's power."

Hallowed supper! Sacred institution!

Divinely conceived and divinely inaugurated! Founded in mystery and yet rising in sweetest simplicity. Fathomless in purpose, yet within the reach of any earnest soul. Solemn, beautiful, joyful!

"As I shall at the table bow

And taste the bread and wine with grateful heart,

How oft my tears must fall that such as Thou
Must die to win me to the better part!"

TERMS.

1. *Sacrament.* This embraces the twofold meaning of a sign and a seal. It is the outward expression of an inward spiritual grace. As a seal it implies a covenant or contract between the parties interested. A father once kept a cancelled bond in the house for his family to look upon frequently and appreciate how strenuous had been the effort by which he had provided for them the comforts and pleasures of their home. In some sense Christ's death cancelled certain claims against the sinner. In the observance of this sacrament the children of His great family look often upon the old bond with grateful remembrance.

2. *The Lord's Supper.* It is so called because substituted by Him on that memorable evening just after eating the last passover of the old dispensation. Also because in this ordinance we feed upon Jesus who is the bread of life.

3. *The Eucharist.* This has the idea of a thanksgiving. In instituting it our Saviour gave thanks, and we in our observance of it should always be most devoutly thankful for all it symbolizes.

4. *A Feast.* It is thus called in allusion to the Jews' custom of feasting upon their sacrifices.

5. *A Communion.* This term is applied by reason of the participants' communing with Christ and with one another. Whatever the term used, the full significance leads us closer to Him who died for us and knows it is best that we should ever keep this fact in mind. Since He is the living Christ, an indwelling Christ, an ever-present Christ, He must be in every ordinance instituted by Him. Not in the Roman sense of transubstantiation, not in material form, is He present in this sacrament, but in the deepest spiritual sense is He in the Lord's Supper.

IN MEMORIAM.

1. If a friend should present you with a ring at his death, how gladly would you wear it in memory of the friendship. How much more important than this is it to keep up the memorial of Christ's death in the sacrament!

2. Cleopatra placed in a cup a jewel which was equal in value to a kingdom. The sacred cup we are invited to drink of contains a symbol of that precious blood which is above the value of all kingdoms.

3. We come not singly to the Lord's table, but together. Thereby we are incited to greater devotion. Christians, like burning coals, reap a greater benefit by being united. Scatter the coals and they are easily extinguished; but collected together they ignite and glow and radiate their heat toward others.

In this beautiful and impressive service our hearts ought to get wondrously near to Christ. He should become to us more and more a living personality with whom we hold most intimate and conscious communion. He is present in His own ordinance. May we always feel His presence while engaged in its observance!

December 20—Present by the Holy Spirit. John 16: 13, 14.

"Our blest Redeemer, ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed,
With us on earth to dwell."

It was expedient that Christ should go away. While He remained in the body He was debarred thereby from performing many deeds necessary for the good of the world. The Saviour limited largely by a physical form must pass from their view, and in His stead must come the Holy Spirit unlimited by either time or space. Now through the Holy Spirit Christ can commune with all of us anywhere and at any time; the Spirit is His continued life over all the earth.

SEVENFOLD MISSION.

1. To convict sinners. It is He who alarms and moves sinful hearts with a consciousness of personal guilt, which is the prerequisite of repentance and conversion.

2. To enlighten inquirers. How quickly and joyously does the Spirit open the way into pardon, peace and salvation when a soul becomes really sick of sin and cries out of the depths of its felt need!

3. To comfort. Special emphasis is placed upon this office of the Holy Spirit. "I will send you another Comforter, that He may abide with you forever." The visible Saviour could be known by only a small company, but in the person of the Holy Spirit all hearts may know His consoling ministrations.

4. To impress Christ's words. When the Spirit commands, chides or entreats, we know it is Jesus speaking directly to us.

5. To glorify Christ. "He shall not speak of Himself." Christians must perform this duty. They must honor the Holy Ghost in their words and dispositions and lives. By His work upon their hearts, resulting in "the fruits of the Spirit," Christ is honored and glorified.

6. To sanctify believers. How expressive the familiar prayer: "Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit." Purity is essential to power in the service of Christ.

7. To give potency to Gospel truth. Upon the disciples He came with such energizing vigor that their preaching was in demonstration of marvelous converting power. His presence in the preacher has been the one essential of great revivals and of spreading the kingdom of Christ. It was the Holy Spirit that gave vital potency to a great Scripture truth in Luther's heart as he slowly climbed the stairway of the Lateran. Dropping the error of salvation by works, with a deathless grip he lays hold of salvation by faith.

APPLICATION.

Christ's presence by the Holy Spirit is the efficient cause of all the good done in this world. Stalker says: "Whenever a preacher strikes correctly a note of eternal truth, it is Christ that does it; whenever a preacher makes you feel that there is a world of realities above and behind the one you see and touch, whenever he lays hold of your mind, touches your heart, awakens your aspiration, rouses your conscience—that is Christ trying to grasp you, to reach you with His love, to save you." Not only Christ but the complete Godhead is present in the Holy Spirit. In Him is concentrated all divine power, wisdom and love. To have the Holy Spirit in His fullness will insure efficiency in Christian work and highest prosperity in Christian life.

December 27—The Ever-present Christ. Matt. 28: 20; Acts 1: 11; Heb. 13: 8; Rev. 1: 17, 18.

Although garrisoned by forty thousand troops the city of Ulm opened its gates and surrendered to Napoleon. Not so much as a gun was fired. Such was the terror he inspired. But although his presence was so

effectual, it was limited to a single place and time. The same day that Ulm surrendered, his navy was pounded to pieces under the terrific blows of Nelson's war ships at Trafalgar. Hearing of this crushing disaster Napoleon sadly exclaimed, "I cannot be present everywhere at once!" How different this from our great Chieftain, the ever-present Christ! Let our thought emblazon upon His crown—always, ever-present, everywhere! For,—

1. He is the ever-living Christ. Dead? Yes, once, but now alive again. He is conqueror of all powers and of the greatest foe. He is not only alive forevermore, but the Author and Giver of life. Blessed Christ!

"Oh, abide, abide with Jesus,
Who Himself forever lives;
Who from death eternal frees us,
Yes, who life eternal gives!"

2. He is an unchanging Christ. Change is written upon the ocean's great bosom, upon the mountain's proud brow, upon man's frail tenement of clay. But our precious Saviour is the same yesterday, today and forever.

"Yet unchanged, while all decayeth,
Jesus stands upon the dust;
'Lean on Me alone,' He saith,
'Hope and love and firmly trust!'"

A PARAGRAPH.

"Lo, I am with you alway." He is ever-present. Beautiful assurance! It matters not where my lines may be cast, where my lot may fall. Come joy, come sorrow, come prosperity or adversity, come illness or health, come life or death, of this I am certain—wherever I may be, my Saviour will be present with me.

AN INCIDENT.

Supplying her two children with toys and books, a mother went upstairs to attend to some household duties. Pretty soon the little ones ran to the foot of the stairs and called out, "Mamma, are you there now?" "Yes, darling," "All right," rang out the sweet little voices, and off they went to their play in perfect contentment. It is not enough for us to merely assent to the doctrine of Christ's universal, continuous presence; we must be conscious of it as an actual fact. Such consciousness is full of inspiration, power and hope. He is with us every moment to guide, protect, encourage and save.

Providence, R. I.

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1-4 DOZ. MOJESKA COMPLEXION SOAP	.40	Soothing. Cures chapped skin.	
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1-4 DOZ. CREME OATMEAL TOILET SOAP	.25	1 STICK NAPOLEON SHAVING SOAP	.10
1-4 DOZ. ELITE GLYCERINE TOILET SOAP	.25	THE CONTENTS, BOUGHT AT RETAIL, COST \$10.00	
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The Conferences.

N. E. Southern Conference.

New Bedford District.

Chatham.—So far as can be ascertained the largest accession this church has ever had at any one time occurred Sunday, Nov. 1. The pastor, Rev. J. N. Patterson, baptized 2 and received 30 into full membership, making, with one other previously received, forty additions within a month. Other probationers will be received into full connection very soon. Nov. 15 several united with the church on probation. The congregations are good and meetings spiritual. These glorious results of the efforts of a faithful pastor and a devoted people should inspire the whole district.

Provincetown, Centre Church.—Mrs. E. R. Leger, the evangelist, is holding meetings in this church. At the harvest concert in October a very interesting program was rendered. A large collection of Cape fruits and vegetables were used profusely in decorations.

North Truro.—The W. C. T. U. held a public meeting in our church, Oct. 27, that proved a success both educationally and financially. Mrs. Eliza Trask Hill, State superintendent of prison work, gave the address. A large number from Truro were present. Rev. Mr. Wilkinson assisted the choir.

Wellfleet.—Rev. G. W. Elmer, according to local report, is a very successful fisherman and on a recent occasion caught a string of pickerel that was the envy of local sportsmen. The harvest concert given by the Ladies' Benevolent Society of this church was well attended and surpassed its predecessors.

Bourne.—Rev. Dr. Morrison sent to Hon. William McKinley the following telegram: "I am delighted to know my former student has triumphed. I congratulate you on your election. My wife and I intend to be present at your inauguration in Washington, March 4." The Methodist parsonage has been neatly painted. Rev. J. E. Blake, of Sandwich, and Rev. R. E. Schuch, pastor, exchanged pulpits Nov. 5.

Acushnet.—Extra meetings have been held with good results. The pastor, Rev. H. H. Critchlow, has been assisted by Rev. S. E. Ellis, of Fairhaven, and others. A new coat of paint just applied to the parsonage is a much-needed improvement.

Nantucket.—A course of lectures has been arranged. Rev. James E. McDonald, of Newport, gives a lecture on "Grant."

Fairhaven.—At the third quarterly conference it was voted to increase Rev. S. E. Ellis' salary by \$100. Mr. Ellis is talented and this is an excellent way to show appreciation.

Cottage City.—Rev. Dr. King was recently a guest of Rev. and Mrs. Schuch, of Bourne.

Provincetown, Centenary Church.—Rev. Dr. Harris, pastor, preached an election sermon Sunday, Nov. 1. The Provincetown Advocate in speaking of it says: "Entirely devoid of any partisan feeling, the most careful observer could not detect the slightest attempt to influence voters in any direction; and a clean cut, unbiased political address, one that should..."

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CATARRH



COLD IN HEAD

stimulate every citizen to duty. In closing the speaker drew an allegorical word picture of America's future, in which he pictured Columbia... robed in her majesty looking out over the great collection of States with their teeming populations drawn from all nations, all climes, dwelling in peace, plenty and prosperity, all wrought out by a government of, for, and by the people. Those who have heard Dr. Harris can form some idea of this picture worthy of being placed on canvas by the brush of an Alston, Church or Stuart."

Taunton, First Church.—Bishop Fowler is engaged to give his lecture on Abraham Lincoln, December 4.

Taunton.—On Sunday, Nov. 8, several of the city clergy preached on the non-enforcement of law. The shameful conduct of the liquor dealers generally seems to have little or no attention from the proper officers. Sworn testimony was made public and the deplorable condition of affairs fully disclosed. The crusade will affect the coming municipal election, Dec. 8.

Taunton, Central Church.—The Methodist Social Union met in this church Nov. 9. The Ladies' Social Circle provided an elegant banquet to which ample justice was done by the members of the Union. Afterward, in the enforced absence of President Montgomery of Grace Church, Mr. G. W. Barrows of First Church was called upon to preside, he being the vice-president. The usual business having been enacted, he read a report as "outlook committee" in which he called attention to the fact that both Grace and First Church part with their five-year pastors in April, and humorously suggested that both churches combine and hire a "star" preacher, but no applause was given. Members of Grace Church never want to see a better "star" preacher than they have now, and Mr. Barrows knew it. The address of the evening was a discriminating and eloquent portrayal of "Reverence in Art," by Rev. C. W. Holden of Pawtucket. Epworth Leagues that can secure this lecture will get the best. All the members of the Union were very enthusiastic in praises.

KALL.

Providence District.

City Evangelization Union.—Rev. C. A. Littlefield delivered an eloquent, instructive and practical address at Trinity Church, Friday evening, Nov. 13, on the work of the Boston City Missionary Church Extension Society. The fact that we have some 3,000 Italians in Providence was considered by the Union and the executive committee was instructed to consider steps looking to work among them.

Broadway.—Rev. C. L. Goodell, formerly pastor of this church, delighted his former parishioners and interested a large audience, Monday evening, Nov. 9, with his lecture on "The Holy Land."

Arnold's Mills.—Friday, Nov. 6, was observed as Sunday-school rally day. The scholars of the five district schools in the town were entertained by the young people's society, refreshments were served and the entertainment provided, the teachers of the schools co-operating. An enjoyable social evening was spent and good results are expected. Sunday, Nov. 8, Presiding Elder Bass preached at Arnold's Mills and also at Rhedonville. At the latter place 5 were baptized and the sacrament of the Lord's Supper was observed according to the Methodist ritual for the first time in the village. One brother said that he had looked forward to such a day for twenty-five years. The Lord is blessing the work at both places on this charge. Rev. N. B. Cook is the happy pastor.

Woonsocket.—The little society in the northwest of the city has struggled against many difficulties, but now sees its way clear to build a chapel. Ground has been broken, and it is hoped to complete the building so as to be able to use it for worship in the early winter. Rev. D. L. Brown, the pastor, knows no such word as fail.

Sunday-school Convention.—The Rhode Island State Sunday-school Association held its annual convention Nov. 13 and 14 in Providence. Several hundred delegates were present and the addresses were exceptionally practical as well as scholarly and eloquent. It was one of the best conventions ever held in the State, and it is a matter of surprise and to be regretted that our Methodist pastors and people do not take more interest in this Association and its work.

The Bishops.—We learn with great pleasure that the semi-annual meeting of the board of Bishops is to be held in Providence in April, 1897. They will be royally welcomed and hospitably entertained. The Preachers' Meeting has appointed a committee, consisting of Rev. E. C. Bass, Rev. J. S. Bridgford and Rev. J. Oldham, to confer with the Social Union and City Evangelization Union as to a suitable reception in anticipation of their coming.

The Annual Conference.—The date of our Conference and also the assignment of Bishop Newman to preside are both very acceptable to the pastors of Providence and vicinity.

Harvest Concerts.—These have been held in nearly all our churches and have attracted large audiences. At some of them the fruit and flowers displayed have been given to the sick and poor.

Deaconess Home.—In your gifts at Thanksgiving do not forget that the deaconesses know of many needy families and would be glad to be of service to you in remembering the poor.

NEMO.

Brockton and Vicinity.

Preachers' Meeting.—The first regular session of the season was held on Monday, Nov. 2. The following officers were chosen: President, H. W. Brown; vice-presidents, J. E. Johnson, J. W. Morris; secretary and treasurer, W. I. Ward. The reports of the pastors who were present indicated a hopeful outlook in their several charges. Presiding Elder Bass was present and spoke encouragingly of the work on the Providence District. He reported a considerable degree of revival activity in many churches, and a good financial condition generally considering the hard times.

Brockton, Central Church.—The evening preaching services, recently inaugurated, are proving attractive. The church is often completely filled with an attentive audience. Several conversions have occurred in sister services which follow the evening sermon. At the last sacramental service 2 were received on probation and 10 by certificate. The Sunday-school, in spite of stormy Sabbaths, has an average attendance of 500.

Brockton, Pearl St.—Steady progress is being realized here. Now that the church edifice is suitably equipped for social as well as more formal services, the pastor is urging faithfulness in improving the regular opportunities for religious work. A new class has been organized

in the church. Recently 5 were baptized, 2 were received on probation and 4 came into full membership.

Brockton, Franklin Church.—The new pastor, Rev. J. W. Morris, finds himself at home immediately and is at once encouraged to look for spiritual victories. One probationer was received to full membership at the November communion service.

Brockton, South St.—The home camp-meeting, carefully planned by the pastor, Rev. O. W. Scott, and vigorously sustained by pastor and people aided by neighboring preachers, developed into a genuine revival campaign. Twenty conversions were the visible fruits of ten days' services, beside a gracious quickening within the church; and though the camp-meeting is ended the good work is still going on.

Brockton, Swedish Church.—This is the sixth year of the pastorate of Rev. Herman Young, under whose direction the church is constantly growing. The congregation steadily increases. Twenty-two members have been added within the past few months and frequent conversions give evidence of healthful conditions within the church.

Stoughton.—"On the up-grade" is the report given by the pastor. A series of revival meetings is being begun as this note is written. Two probationers were received in full and one baptized recently.

Rockland, Central and Hatherly Churches.—The vacant pastorate here, caused by the release of Rev. W. S. Fitch, who had charge of both churches, has been filled by the appointment of Rev. N. D. Bigelow to the charge of Central Church and Rev. H. A. Bushnell to the pastorate of Hatherly Church.

Nantasket.—An excellent course of entertainments, consisting of four lectures and three concerts, has been arranged for the early part of the winter season. The first of the course is a lecture on U. S. Grant by Rev. J. H. McDonald, a former pastor of the church, now of Newport, R. I. The other lecturers are Rev. Dr. Brodbeck of Boston, Rev. Charles Smith of Harwich, and Rev. O. R. Miller of Newton.

Whitman.—The first Sunday in November was a notable day with this church. The pastor, Rev. O. E. Johnson, baptized 13 probationers and received 17 to full membership. One member was received by certificate. An unusually large number received the sacrament of the Lord's Supper. The house of worship has been painted. The church has had steady prosperity right through the hard times.

Hull.—The pastor, Rev. W. H. Butler, returned from his brief vacation trip to England a few weeks since. Shortly after his return a large company of parishioners and friends surprised him by coming in a body to the parsonage to testify their pleasure in receiving him again to their community and homes. Some substantial improvements in the parsonage and furniture have been made by the agency of the Ladies' Sewing Circle of Hull, an organization which is not connected with the church.

East Braintree.—On the first of November 2 were received by certificate and 1 was received on probation. The pastor and people are looking and praying for a revival. Special religious services will be held for several weeks, commencing about the middle of November.

East Weymouth.—At the time of this report the church at East Weymouth is entering upon a two weeks' series of continuous religious meetings. The neighboring Congregational Church is similarly engaged at the same time. "Showers of blessings" are looked for. The Junior League observed its second anniversary recently with public exercises and a collation. The occasion was interesting and impressive. The main feature was an excellent illustrated address, entitled "The Safe Voyage," by Miss Elizabeth A. Kingman, of Brockton. A new

and sudden bereavement befell our church, Nov. 9, in the death of Charles H. Pratt, who had been for nearly fifty years an active member of the church and for twenty-five a class-leader. Though he had been in failing health for many months, he continued to attend to the duties of his home, business and church until the end. He went away quickly and without pain.

East Weymouth, Porter Church.—An important change has been made in the arrangement of public services. The hour of preaching is now 10.30 A. M. instead of 2 P. M. The

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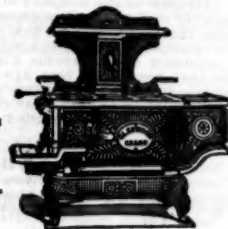
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pastor expects soon to give the people of the village a course of week-night lectures on natural history.

Personal.—In a letter lately sent to friends in Brockton by Rev. E. H. Dupuy he reports himself pleasantly and comfortably located at Highland, in the Southern California Conference. His health is considerably improved and he feels confident that he is able fully to attend to the duties of the charge to which he has been assigned.

Maine Conference.

Augusta District.

Kent's Hill.—The fall term of the Maine Wesleyan Seminary has been very pleasant and prosperous. The attendance has been larger than for some years, in spite of the hardest times known in Maine for a long period. The graduating class in June was very large, and it was feared that it would be impossible to do more this year than reach the number of last year. It was a happy surprise when the completed registration showed an increase of twenty-three. The prospect for next term is unusually good. There have been a few conversions and an excellent attendance at all the religious meetings. The reception given by President and Mrs. Gallagher to the students and faculty was greatly enjoyed. Miss Davis, the preceptress and teacher of French and German, returned at the beginning of the term after a year spent in Europe, and is doing very fine work in her classes. All the departments are thoroughly well provided for, and at no time has the faculty been stronger and more efficient than at the present. The visit of a large body of the trustees about the middle of the term was an event of great interest.

New England Conference.

Boston Methodist Preachers' Meeting.—Rev. Daniel Dorchester, D. D., delivered an able and exhaustive address upon "Two Hundred and Fifty Years of Protestant Missions among the Indians."

North District.

Newton.—Rev. Dillon Bronson, pastor, is more than justifying all the good things said of him by admiring friends. The close of his fifth year will probably be marked by the dedication of a handsome new church costing between forty and fifty thousand dollars. The credit will be due largely to his energy and skill. He is a good student, a fine preacher, and a superb pastor. He is universally beloved by his people. They desire his return for a sixth year and would gladly persuade the authorities to find some way to gratify their desire.

Harvard St. Church, Cambridge.—Very important improvements have been made in the vestries of this church at an expense of about \$850. Several new windows have been added, increasing the light and improving the ventilation. The Epworth League has furnished its room; the Ladies' Benevolent Society has furnished the pastor's room, and a general freshening of walls with new paint, windows with curtains, etc., has transformed the dingy rooms into places of beauty and comfort. Rev. George Skene is the pastor.

Cambridge, Grace Church.—The jubilee held on Nov. 15 surpassed expectations. There is great joy in the church over the thank-offering toward the organ. It amounted for a little over \$1,500. The Sunday-school last Sunday was the largest in the history of the church. The field is growing and the church is looking for a glorious outpouring of the Holy Spirit. Rev. Geo. A. Phinney, pastor.

A book of great interest to Methodists on the East District of the New England Conference is to be published just before the holiday season. Its plan is unique and will put on record the historical facts which ought to be preserved for future reference. The book is already in wide demand. It will contain a general sketch of the East District, with views of the churches, both exterior and interior, and portraits of the pastors. There will also be an article upon Asbury Grove Camp-meeting Association, giving the reason for its establishment, and a history of its growth, with the men, both clergymen and laymen, who have been leaders in it. The general and special history of Methodism, in short, on the East District is given; with references, more or less wide, to all the societies and organizations of the various organizations.

The book is edited by Rev. W. A. Thurston, of Beverly, who also will edit histories of all the Districts in the New England Conference, thus doing a good work for the Methodism of this section, in its purely local aspect; so that subsequent historians will be able to get a clear picture of the modern Methodism of today in old New England.

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A Union of Social Unions at Salem.

THAT was an important as well as very happy gathering at Salem, Mass., on Monday evening, Nov. 18, when the Essex Methodist Social Union, the Essex Baptist Social Union and the Essex Congregational Club met, dined and talked together with the practical purpose of aiding in the erection of a proposed new and elegant Y. M. C. A. building in Salem. Hon. J. F. Almy, president of the Essex Methodist Social Union, presided, and in introducing the after-dinner speakers said:—

"It is a great honor and a great occasion to look into the faces of so many of the representatives of the Christian Church. It is a good thing for us all to meet in this way, and I hope it will be done oftener, that we may know each other better and take courage. We have met tonight to listen to those whom it is a pride to know, and who have come here to bring an encouraging message to us. I wonder how they did it. It is because God takes business men to do His work. If ever there was an enterprise led by the Spirit of God, it is this of the Salem Young Men's Christian Association. God Himself has taken this work, and instead of our going to one another, the Lord is leading one of our number so sweetly that funds are being brought to him."

After an exhaustive address by Secretary Harrington, who told of the excellent work which the Y. M. C. A. was doing, Matthew Robson, president of the Association in that city, was introduced. After the general and prolonged applause with which he was greeted had subsided he said:—

"Last March a few of us got together and said something ought to be done. Many of the solid men in this work are the young men who were charter members of this Association thirty-eight years ago tonight. We have a lot with a frontage of 130 feet on Essex St. Last March when we took the refusal of the Sanders and Hook estates on Essex St. we had about \$12,000 in the bank available for our new enterprise. We have received since that time, in cash and good subscriptions, nearly \$30,000, making in all, up to date, about \$42,000. The greater part of this money has come to us without solicitation on our part. We intend to make a more systematic canvass among friends of our work in the near future, believing that we will receive in due time all the money we need to complete our new building. It has been a delightful thing to me when I have been talking about this plan to friends to have them, without any asking for it, give me checks for \$1,500 or \$1,000. The last time I spoke to a friend I was asked if I would accept a check for \$500. If it were not for this blessed experience and for some other facts, I would not dare to say that we were going into an expense of \$150,000, if I did not believe it feasible."

Hon. O. H. Durrell, of the firm of Brown Durrell & Co., of Boston, was the next speaker, his subject being "The Work in General." He said:—

"The Gospel is being made more practical every day, and among the organizations in the work is that of the Young Men's Christian Association. It is a work which is blessed of God. When we examine this work, started by George Williams in London over fifty years ago, we see how it has spread all over the world, until there are open doors everywhere for our young men to lead Christian lives. And so we thank God for this great work. This work is a layman's in evangelizing the world. It shows that the highest type of manhood is Christian manhood. It is not necessary to discuss whether it is a practical work or not. We find that it has been thoroughly tested, and our business men give their money to sustain it. There are in this State 25,000 young men attending the educational classes, others are in the religious department, others attend the gymnasium. And the result is that there are thousands of young men who, by this influence, are brought into the fold of Jesus Christ. I am glad to know of this work in Salem. There are many influences which lead young men away from the church; but in this way many are brought to Christ. I am glad that this building is on the front street, where the young men are. This work, reaching, as it does, the pulsing outside life, is a church outside the church. Side by side with the school-house and the church stand the Young Men's Christian Association. The State committee extends its congratulations to Salem. In the months and years to come, you will look to this building as the centre where are molded the lives and character of your young men."

Several other able and interesting addresses were made. Great encouragement was given to the building enterprise by this thoroughly interesting and enjoyable occasion.

Church Register.

SEVENTY-FIFTH ANNIVERSARY.—On Nov. 27, 29, and 30, the Centre Methodist Episcopal Church of Malden will celebrate its 75th anniversary. On Friday evening reminiscence addresses will be given by several early pastors of the church. On the morning of Sunday Bishop Mallicote will preach the anniversary sermon. On Monday evening, at 7.30, a banquet will be given.

MAINE CONFERENCE ITINERANT'S INSTITUTE.—The class of the second year will meet for examination Tuesday, Dec. 1, at South Portland Church, at 9 a. m., for Miles; at 10.30 for Harman. Wednesday, at 9 a. m., for Fisher. F. O. R.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND.—The Evangelistic Association of New England was organized nine years ago in the Park St. Congregational Church, and during these years it has been of great benefit to the churches. It has held meetings in more than five hundred places, and assisted the smaller churches in securing one hundred and fifty pastors, supplied more than three thousand pulpits, and held meetings in tents, halls, opera houses, weak churches of all the evangelical denominations, and in school-houses, and has used the Gospel carriage in its work. The noon-day meetings in the Bromfield St. Church are being carried on by this Association. Its ninth anniversary meeting will be held in the Old South Baptist Church, Monday evening, Nov. 25, at 7.30 o'clock, and will be addressed by Rev. A. T. Pierson, D. D., and Rev. Alexander McKean, D. D., of Cambridge, who will speak at the noon meeting.

NOTICE.—A meeting will be held in the First Baptist Church, Commonwealth Ave., under the auspices of the Boston auxiliary of the American Moll Association, on Thursday evening, Dec. 3, at 7.45 o'clock. Address by Rev. George Wood, D. D., of Philadelphia, on "The Latest Phases of the Work in Paris." All invited.

A THANKSGIVING OPPORTUNITY.—Rev. Dr. Albert, vice-president of Gilbert Academy and Industrial College at Baldwin, La., rejoices over the gift of a \$500 piano from Miss Ines A. Godman, a devoted and life-long friend of that institution. The Doctor thanks God, and takes courage to ask from patriotic friends a present of an American flag, a typewriter, and about \$100 to buy some necessary tools and books for the various industrial departments of this school. Will not some answer the prayer, and thus remember God's poor during this Thanksgiving season?

DISTRICT MISSIONARY CONVENTIONS.—Missionary conventions will be held under the management of the New England Conference Missionary Society, at State St. Church, Springfield, Tuesday, Dec. 1, at Trinity Church, Worcester, Dec. 2, at Harvard St. Church, Cambridge, Dec. 3, and at Common St. Church, Lynn, Dec. 4. At Springfield, two sessions, 2 and 7 p. m. At the other three places three sessions, beginning at 10 a. m. The speakers are: Dr. W. T. Smith and S. L. Baldwin, of New York; Dr. W. F. Oldham, of Delaware, Ohio; Dr. Robert Hoskins, of India; and Dr. G. S. Chadbourne and James Mudge. More detailed programs for each meeting will be sent to the pastors of the several districts. Let there be a general rally.

JAMES MUDGE.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINKLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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ST. JOHNSBURY DISTRICT (SOUTHERN) PREACHERS' MEETING at Plainfield, Dec. 1 and 2.

PROGRAM.

10 a. m., prayer-meeting, led by W. R. Davenport. Discussion: Shall We Give up the Camp-meeting? A. H. Webb, T. Tyrie, J. A. Dixon, A. L. Cooper. 1.30 p. m., platform meeting in the interests of Freedmen's Aid and Southern Education Society. Addresses by S. G. Lewis, W. M. Newton, W. R. Davenport. Christian Childhood, W. I. Todd. Range of Pulpit Topics—Ten-minute papers by A. H. Webb, W. M. Morrow, J. A. Dixon, A. L. Cooper, F. H. Currier. Work that should Originate with the Laity, J. O. Sherburne. 7, praise service led by W. S. Smithers; preaching by Thomas Tyrie.

Wednesday, 9 a. m., prayer-meeting led by H. G. Perry. What can be Done for the People who cannot Attend Church? Mrs. W. I. Todd and Miss Bertha Chamberlain; Is the World Growing Better? L. P. Tucker; Woman's Work for Woman in a Country Parish, Mrs. Phoebe Stone Seeman; The Clergyman as an Officer, E. M. Smith; How St. Johnsbury District Methodists may Win Five Hundred Souls for Christ this Winter—Six-minute Talks by Joseph Hamilton, N. A. Ross, G. O. McDougall, M. H. Smith, W. S. Smithers.

All wishing free entertainment should write Rev. A. L. Cooper, at Plainfield, at least ten days before the date set for the meeting.

W. R. DAVENPORT, Com.
J. O. SHERBURN, Sec.

QUARTERLY MEETINGS.

NORWICH DISTRICT—FOURTH QUARTER.

DECEMBER.

17, p. m., Greene; 22, eve, Voluntown;
17, eve, Sterling; 22, 27, Westbury;
22, p. m., Quarryville; 27, Curleyville;
22, p. m., Griswold; 27, East Hampton;
31, Moodus.

JANUARY.

3, a. m., Norwich Town; 15, 17, Jewett City;
3, p. m., East Blackstone; 15, Stafford Springs;
6, eve, Millville; 20, p. m., Noank;
6, Moosup; 21, Portland;
7, Oneoc; 22, 24, South Manchester;
6, 10, a. m., Old Mystic; 25, p. m., Wapping;
10, eve, Mystic; 26, eve, Hockanum;
10, New London; 27, Manchester;
13, South Coventry; 28, Norwich Town;
14, p. m., Gale's Ferry; 29, 31, Vernon.

FEBRUARY.

2, East Glastonbury; 14, Norwich, Trinity;
3, p. m., Tolland, Wesley; 15, 16, Min. Asso., Moosup;
3, eve, Lee Church; 17, p. m., Baltic;
4, Norwich, North Main; 18, p. m., Gardner Lake;
6, 7, a. m., Rockville; 20, 21, Danielson;
9, Williamstown; 23, Thompsonville;
10, Attawaugan; 24, Warehouse Point;
11, Putnam; 26, p. m., South Glastonbury;
27, 28, Burnside.

MARCH.

3, Hazardville; 16, Norwich, Trinity;
3, Windesville; 17, East Thompson;
4, Colchester & Hopeville; 18, Pascoag;
6, 7, a. m., Uncasville; 23, North Grosvenor Dale;
8, Staffordville; 24, West Thompson;
10, Niantic; 25, p. m., East Woodstock;
11, p. m., Lyme; 26, Mashapaug;
13, 14, a. m., Mapleville; 27, 28, Hartford;
14, p. m., Glendale; 30, p. m., Willington.

Pastors please be prepared with nominations for the standing committees for the ensuing year.

G. H. BATES.

W. H. M. S.—A meeting of the auxiliaries of Lynn District W. H. M. S. will be held in Winthrop, Wednesday, Dec. 2. Morning session at 10.30, when all auxiliaries are expected to report; Mrs. S. W. Floyd will give a report of the General Executive Meeting. Afternoon session at 2. Address by Mrs. F. H. Knight; paper by Mrs. U. F. Rice on the Medical Mission. Mrs. Clark will speak of the Immigrants' Home.

Dinner will be served at ten cents a plate. Trains leave Boston on the Haver Beach & Lynn R. R. Five minutes past each hour; delegates from Lynn and east of Lynn leave Lynn by the same R. R.

Mrs. LLOYD A. SANBORN, Dist. Sec.

Why not profit by the experience of others who have found a permanent cure for catarrh in Hood's Sarsaparilla?

Marriages.

BLODGETT—THOMPSON.—In East Pittsford, Me., at the M. E. parsonage, Nov. 14, by Rev. O. W. Lowell, Chester Blodgett and Blanche Thompson, both of Pittsford.

MASON—FLETCHER.—In Agawam, Nov. 14, at the home of the bride's parents, by Rev. S. F. Herrick, Rev. John Mason, pastor of the M. E. Church at Blanford, and Arabel F. Fletcher.

MENKILL—LIBBY.—In Jamaica Plain, Nov. 18, by Rev. A. W. L. Nelson, at the home of the bride's mother, Terence J. Menkell and Mattie G. Libby, both of Jamaica Plain.

Starved to Death

In midst of plenty. Unfortunately, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

Discipline of 1896—Addenda.

The following items pertaining to the Course of Study were inadvertently omitted from the copy furnished to the editor. They are from the Discipline of 1892.

1. Insert footnote to page 299 as follows:—

On all books "To be Read" for the entire course the Candidate is required to present a synopsis in writing.

2. On page 371, immediately after the title, "48. For Local Preachers," insert the following:—

(For Travelling Preachers at the option of the Annual Conference, as indicated in the subjoined note.)

Note.—Any Conference, with the concurrence of the Bishop presiding, may adopt this Course for its Travelling Preachers instead of the foregoing four years' Course; provided, however, that any Class for which this Course is adopted shall continue in the same until the completion of the four years' Course.

FOR LICENSE TO PREACH.

Candidates for License to Preach are to be examined in the common branches of an English education, and on their general knowledge of the Bible, and of the Doctrines and Usages of the Methodist Episcopal Church.

Those concerned are advised to cut out this statement and insert it in their copy of the Discipline.

EDWARD G. ANDREWS.

DEDICATION.—The church at Bog Brook, Calais, Me., will be dedicated on Thursday, Dec. 3. Services at 3 and 7 p. m. Pastors and people in the vicinity are cordially invited.

A. S. LADD.

NORTH DISTRICT MISSIONARY CONVENTION at Harvard St. M. E. Church, Cambridge, Thursday, Dec. 3.

PROGRAM.

10 a. m., opening devotional exercises and address by the president, Rev. Dr. Chadbourne; conversation on Sunday-schools and Missions, opened by Rev. Dr. Mudge; conversation on "What is the Whole Duty of the Pastor with Reference to the World-wide Extension of the Gospel?" opened by Rev. Dr. Rice. 12.30 p. m., collation, 3, devotional service; Our Missions in Eastern Asia, Rev. Dr. S. L. Baldwin; India, Rev. R. Hoskins; address by Rev. Dr. W. T. Smith, corresponding secretary of the Missionary Society. 3.30, supper. 7, addresses by Rev. Dr. Smith and Rev. Dr. Oldham, missionary to Malaysia.

CENTRAL CIRCUIT PREACHERS' MEETING at Ashland, Dec. 1. 9.30, devotion, J. Peterson; Real Thoughts on Higher Criticism, A. P. Sharp; Calvinism in Modern Life, D. H. Ellis; Quix: Regeneration, A. Woods. 12.30, dinner. 1.30, devotion, P. Webber; business; Resolutions, J. E. Mansfield; The Preacher, G. F. Eaton; Prof. Curtis on the Decline of Personal Responsibility, T. C. Martin. Papers limited to twenty-five minutes. Discussion to follow each. It is suggested that in the social hour preachers talk over and arrange group meetings of four or five days.

T. C. MARTIN, Sec.

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1st. The publication of occasional TRANSLATIONS of noteworthy articles from the FRENCH, GERMAN, SPANISH AND ITALIAN REVIEWS AND MAGAZINES

2d. The addition of a MONTHLY SUPPLEMENT containing three departments, viz.

READINGS FROM AMERICAN MAGAZINES.

READINGS FROM NEW BOOKS.

A LIST OF BOOKS OF THE MONTH.

The number for Nov. 14th, No. 5733, contains the opening chapters of a

New Serial Story by Ivan Tourgenieff,

translated especially for THE LIVING AGE.

The same issue contains articles by Gladstone, Castelar, Prof. Flinders Petrie, and other eminent writers;

Translations from the French and Spanish, with Essays and Reviews from the latest British periodicals.

Also a Thirty-two Page Supplement as described above.

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Our Book Table.

The Cure of Souls. Lyman Beecher Lectures on Preaching, at Yale University, 1896. By John Watson. M. A., D. D. New York: Dodd, Mead & Co. Price, \$1.50.

Yale has furnished several valuable courses of lectures on preaching, but hardly one more fresh and suggestive than this by "Ian MacLaren." He grasps the whole subject with a firm hand and unfolds it with ease and freedom, touching deftly the salient points, commending without reserve or doubt the body of Gospel truth, and yet at the same time appreciative of the services of the latest criticism. He shows himself a healthy and fearless thinker, who has a message and sets it forth with good sense and in a style at once clear, expressive and strong. The course of thought moves on like a river whose banks are full. We have no need to go over the field covered by these lectures. Our readers, who have had an ample and delightful foretaste of the author's qualities in the extensive and admirable condensations of the Yale Lectures at the time of their delivery, will be prepared to appreciate the volume in which they now appear in full. To the theological student and young preacher the book will prove invaluable. He should not delay to purchase, read, mark, ponder, and inwardly digest its contents. The reading will prove an inspiration as well as a source of information. There is no must of ecclesiasticism about it; the author writes on as though telling one of his delightful stories, adapting his message to the average man who is to work under the peculiar conditions of our own time. He has his word on the sermon, theology, the machinery of the congregation, the pastoral care, public worship, and the minister's care of himself. Some of his best things are said briefly. He touches error with the point of Ishuriel's spear, and makes an admirable apology in a sentence. His chapter on the new dogma is a thorough appreciation of theology as a growing science developed through the lapse of ages. The germs of thought were revealed, the unfolding has been human.

The Country of the Pointed Firs. By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. Price, \$1.50.

We have in this volume one of the author's most attractive works. It is less a story than a collection of sketches of localities and people on the eastern coast of Maine. The home tastes, habits and peculiarities of the coast people are sketched with accuracy and taste. You see both places and people. It is not one story, but half a dozen bound together by slight ligatures answering to a plot. The little school-house on the hill, with an outlook on the Atlantic, and Capt. Littlepage's visit—how real! The household of Mrs. Todd, the general headquarters, is seen as in a glass, while Green Island and Shell-beap Island are in full sight of land. On the former lives Mrs. Todd's mother and her brother William. As a picture of maritime Maine, this volume is unexcelled. The reading is a delight. You get a view of those who yet remain to catch the incoming tide of summer visitors. The old salts are nearly all gone, ship-building has died out, and the whale family has emigrated beyond their reach. In the absence of grain-fields and fisheries, Maine has taken to raising people as her most precious article of export, with a high range of prices in every market.

Authors and Friends. By Annie Fields. Boston: Houghton, Mifflin & Co. Price, \$1.50.

The reader will have to travel a long way into this volume to find a dull page, and then will probably fall in his endeavor. "Authors and Friends" is extremely readable. From the first page to the last we follow Mrs. Fields with eager interest in the subjects she treats, and the anecdotes, incidents, sayings and descriptions given. The book gives glimpses of Longfellow, Emerson, Holmes, Mrs. Stowe, Celia Thaxter, Whittier, Tennyson, and Lady Tennyson. The volume is packed with incident, anecdote and bright sayings of these distinguished literary people. With rare opportunities to understand them, Mrs. Fields knows how to serve up these appetizing things, giving just enough to sharpen the appetite and not enough to cloy. These notable authors were met at the Corner Book-store or at her early breakfasts for authors, where she was able to study them at short range. Every reader will find something to the point on his favorite author.

More Literature. By Woodrow Wilson. Boston: Houghton, Mifflin & Co. Price, \$1.50.

The author, a popular professor at Princeton, has shown himself an expert in the use of the pen. A wide reader of history and literature, he is also a judicious and discriminating critic, being able with facility to separate the precious from the vile. Of the eight essays in the volume, seven have already appeared in magazine form; the one on Edmund Burke as an interpreter of English liberty, is here printed for the first time. The thoughtful reader will enjoy his sketch of Walter Bagehot, the banker, the literary politician, the writer of some of "the juiciest things of literature," and the master of "wit which illuminates and knowledge that refreshes." His severe devotion to finance and the study of practical politics were unable to quench the fire of his literary genius. He wrote quietly but impressively. The thought-

ful part of the world will read again and again the seed-thoughts embedded in even his financial pages. The first essay gives title to the book, and is followed by one on "The Author Himself," and "The Author's Choice of Company." "The Truth of the Matter" is a historic criticism. History, some insist, should be a picture; but our critic affirms that its elements should be real rather than a mere fancy sketch which can never be accounted real history, though it may be a good novel. The last essay, "The Course of American History," deals with the standpoint of the writers. The great American historians have been from New England, and have written from that point of view; the South insists on beginning at Jamestown; but the great central and further West will mediate between them.

John: A Tale of King Messiah. By Katherine Pearson Woods. New York: Dodd, Mead & Co. Price, \$1.50.

The supreme life of history, the light of men, the hope of the world, attracts more and more the attention of the race. In our own day innumerable attempts have been made to reveal that life as it was lived on earth. The lives of Christ are many; and what could not be set forth by the intellect in historic form has been attempted by aid of the imagination. "Ben Hur" led the way, and has had many successors, endeavoring to give our Lord in the conditions under which He lived on earth. This tale is a fresh attempt. It is less a fiction than a series of biographical essays. The author has a fine imagination and style, and has given "a modern touch and interpretation" to supernatural facts and persons. The volume is to be followed by two others, forming a study of the social message of the Gospel in the first century of our era. Those who wish to obtain a vivid picture of Christ's earthly life will find pleasure in reading this book.

Alone in China; and Other Stories. By Julian Ralph. Illustrated by O. D. Weldon. New York: Harper & Brothers. Price, \$2.

Mr. Ralph is a fine traveler. He takes with him a pair of good eyes and the pen of a ready writer. On going to the East he designed to visit the great peninsula, including the city of Canton; but the war with Japan induced him to change his plan and to make an extensive tour in a house-boat on the rivers and canals of Central China. The account of this extensive trip is given in a long introduction, and in the succeeding pages his experiences are set forth in the form of brief romances. The whole makes a remarkable picture of the Celestial Empire and its people, whom he saw in their ordinary occupations and surroundings. His stories must be regarded as facts, each designed to convey some peculiarity of the Chinese civilization and people. Humor often comes to the surface, and now and then incidents with a tragic aspect.

The Tearless Land: A Collection of Poems on Heaven. Compiled by M. O. Hasard, Ph. D. Boston: Congregational Sunday School and Publishing Society. Price, \$1.50.

Heaven is the supreme goal of the religious life and endeavor. The great prize, seen from afar, kindled the souls of prophets, palmists and apostles, while the preacher and poet took up the theme and have colored the preaching and literature of the ages with it. This three-hundred-page volume, with good print and paper and attractively bound, comprises some of the best poems on heaven and the beatific life. Many are well known, while others, of rare merit, are brought from obscurity. The principle of selection is broad, and true merit has been recognized under whatever form. Some of the heads under which the poems are given are: "Longings for Heaven;" "The Pilgrimage;" "The Gate;" "The Heavenly Land;" "The City with Foundations;" "The Final Home;" "The Rest;" "The Lord of Heaven." This choice volume has a full index of first lines and a biographical index of the one hundred authors who composed the hymns. The great preacher-poets receive small recognition, while the list of the little known is considerable, as also of the secular poets. Watts, Newton, Newman, Dickson and Julia Dorr appear, but neither of the Wesleys, who surely had some noble hymns on the subject.

The Wheels of Chance: A Bicycling Idyll. By H. G. Wells. New York: The Macmillan Company. Price, \$1.50.

The author has not only found a new title, but a brand-new subject. The old fields have been overworked; every rood has been plowed and re-plowed, and writers have found it difficult to produce anything new. Every subject has been written up and written out. But our author has traveled beyond the beaten path. The field he has undertaken to cultivate has been created in recent years, and, with women on the road, it is quite possible to construct a love story on wheels. Of course the movement of the story could not fall to be rapid.

The Quiet King: A Story of Christ. By Caroline Atwater Mason. Philadelphia: American Baptist Publication Society. Price, \$1.50.

We have in this book another attempt to get back to the actual Christ, in order to measure His great life and to understand His message to the world. The author employs a thin gauze of fiction to cover "a series of studies which draw all their interest and significance from the one central figure." The effort has been to make the life of Christ on earth real, to bring it home to the thoughts and hearts of men. The fictitious characters stand as types of men. Adriel stands for the patriot, with his views of Christ as the coming King of Israel. Other characters represent other classes who come nearer to Christ and understand more fully His divine nature, miraculous works and glorious mission for the redemption of the world. The style is

chaste, the movement animated, and the great thought of the author is kept well upon the surface.

A Rebellious Heroine. A Story. By John Kendrick Bangs. Illustrated. New York: Harper & Brothers. Price, \$1.50.

The author of this little volume has acquired a high reputation as a humorous story-teller. His humor is natural, and runs through the web and woof instead of being laid on the surface.

Under the Greenwood Tree. By Thomas Hardy. New York: Harper & Brothers. Price, \$1.50.

As the first book to give the author fame, "The Greenwood Tree" has a historic interest. It is by no means his greatest story—indeed, it contains hardly any story at all. It is a picture of peasant life, with its records of quaint customs, strange beliefs, and antiquated habits and ideas. Some of the touches in the picture are very fine, revealing the hand of the true artist.

Magazines.

"Cader Idris, from the Dolgelly Road," an original sketch by William Bradley, constitutes a charming frontispiece of the November *Magazine of Art*. Another full-page picture in this number is an engraving of Meissonier's "The Halt." The leading paper is upon "Mr. F. Cayley Robinson, an 'Original' Painter," by Alfred Lys Baldry, with a portrait and six illustrations of his works. "What South Kensington is Doing," "Applied Art in East London," "From Severn Source to Sorebury," and "Furniture," are some of the other titles to articles. "The Chronicle of Art" has five illustrations. (Casell Publishing Co.: 31 East 17th St., New York.)

Lippincott's for November contains this month a novelette by Howard M. Yost, entitled, "An Interrupted Current." Among the other articles and stories we note "The Land of the Five Tribes," by Allan Handricks; "Modern Ancestors and Armorial Bearings;" "The Sixth Sense;" "Some English Traits;" "Bread, Condiments and Fruit." (J. B. Lippincott Co.: Philadelphia.)

The November *What to Eat* is a Thanksgiving number, and the colored cartoon on the cover is very suggestive. The first article is upon "Food and Digestion," by Alice M. Perry, M. D., followed by "The American Drink," by Charles Pierce Burton; "Menus and Recipes;" "A Dinner with the Boys," illustrated in color; "Crawford's Nurse;" "Six Women and their Experiment;" (What to Eat: Pierce & Pierce, 332 Lumber Exchange Bldg., Minneapolis, Minn.)

Donahoe's Magazine for November presents as an opening article, "Catholic Education in the United States," by Morgan J. O'Brien. Other papers of interest are: "A Bicycle Trip along the Irish Rhine," "Charles Warren Stoddard," "A Historical Catholic Cemetery," "The Old California Missions" (II), "The Prospect for English Poetry," etc. (Donahoe Magazine Company: 611 Washington St., Boston.)

The American Kitchen Magazine for November has for a frontispiece "An Old New England Kitchen." "The Evolution of Heating and Cooking," "Where the Disappointments Come in," "Some Suggestions for the Conduct of a Kitchen Garden," "The Domestic Economy Conference," are some of the titles this month, with an abundance of helpful hints in the various departments. (Home Science Publishing Co.: 485 Tremont St., Boston.)

The November Music opens with "The Relation of Music to Life." This is followed by Rev. W. B. Chamberlain's "Music in the Work of the Church;" Emil Liebling's "Common Sense of Piano Teaching;" the editor's "Permanent Element in Music;" and "The Subsidized Opera in America." The articles are fresh and suggestive and the Editorial Brio a-brac will be enjoyed by the student of music. (Music Magazine Publishing Company: 402 Auditorium Tower, Chicago.)

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Obituaries.

Danforth.—Rev. Otis Stanley Danforth was born April 9, 1855, at Fort Covington, N. Y., and died at the home of his brother, Rev. A. C. Danforth, at Clayton, N. Y., on Tuesday, Sept. 8, 1896.

Mr. Danforth was educated in the public schools of his native town, and at Bangor and Stockholm, and afterward at the Literary and Biblical Institute at New Hampton, N. H. He possessed a healthy, active brain, was a close student of human nature, and had remarkable ability to interpret and apply divine truth in the Scriptures to the encouragement and uplifting of humanity. He was converted in his young manhood, at Manchester, and soon after consecrated his life to the work of winning men to his Master and brightening and blessing the world, and the splendid success that everywhere attended his labors proved how thorough and hearty was his consecration.

On Oct. 12, 1882, he was married to Minnie J. Marshall, of Colebrook, N. H., and in her found a most faithful, devoted and helpful wife. Two children, Angie and Richard, were born into this happy Christian home, and both survive their father.

Mr. Danforth joined the New Hampshire Conference in 1884, and was ordained deacon by Bishop Warren in 1886, and in 1888 was made an elder by Bishop Foster. His first appointment was at Milau, where he remained until appointed to St. James', Manchester, in 1890, doing excellent work, endearing himself to the hearts of the people, and conducting a revival among the young people, which resulted in the conversion of a large number of souls whose influence for Christ is still felt in many sections of the country. At St. James' his pastorate was characterized by life and enterprise and progress. Church property was secured, all the departments of the work carefully and faithfully watched and shepherded, and the whole city made to feel the presence of an earnest, honest, Christian soul. Wherever he went he carried life and enthusiasm and inspiration. His songs and prayers and sermons were full of faith and Gospel, and nobody could see or hear him without feeling impressed deeply with the fact that he had been with Jesus, and that Jesus was his constant companion. He was pastor of the church at Whitefield from 1888-90, and at Rochester from 1891-93. In both these places his success continued and increased, his faith and zeal conquering all difficulties and passing all obstructions in his way. He was appointed to Garden St., Lawrence, Mass., in 1894, where he remained until his death.

In the early summer his health failed, and he sought rest and health among the mountains of northern New Hampshire, where for a time he seemed to take on something of health. About five weeks before his death he went in excellent spirits, full of hope, to Clifton Springs, N. Y., where he soon began to fail. His wife joined him there and remained with him until the end came. He suffered much from his disease, but was hopeful, cheerful and courageous. Weeks before death came to his relief his physical eyesight failed, but his spiritual vision seemed to grow more distinct. He knew that his work was ended, but with unshaken faith in God he placed his hand in his Father's, and met the enemy with a trust that held and made him "more than conqueror." He prayed for his family, his friends, his church and Conference, arranged all his business, was taken by his request to the home of his brother, where, after a few days, he passed on through the deep night into the great brightness.

Funeral services were held at the home of his brother, Rev. L. R. Danforth, at Lancaster, on the Thursday following his death, attended by many of his brother clergymen, representatives of Garden Street Church, and friends from former fields of labor, and on Friday, with appropriate services at the grave, he was laid to rest in Pine Grove Cemetery in Manchester to await the time when God shall speak, and those who sleep in Him shall rise and reign with Him.

JAMES D. LEROY.

Bent.—Dr. G. W. W. Bent, only son of Rev. Gilbert R. Bent of the New England Conference, after only a brief illness, passed away from earth Oct. 7, 1896, aged 28 years, 10 months, and 17 days.

Dr. Bent graduated with honor at Boston University in 1892. The same year he established himself in business in Walpole, Mass., and in four short years had succeeded in building up a lucrative and hopeful practice. He was a laborious and faithful practitioner. Only a week before his death he walked two miles to visit a patient. That he did not neglect the poor was sufficiently evident from the large numbers of those that followed his remains to the grave and the cordial expression of sympathy heard from them on every side.

Dr. Bent was a member of the M. E. Church in Walpole and whenever practicable was in attendance upon its services. He was a fine singer and his services in this respect were much sought for.

Dr. Bent was very happily married to Miss Becca Stetson of Walpole.

Bravely, according to the testimony of his young wife for a year and a half previous to his death, while faithfully discharging his professional duties, he was in secret battling as best he could with fatal disease. At the last, believing that he might receive better medical treatment at the hospital, he made an earnest effort to reach it; but, such was his failing strength, he was able to get no further than the residence of his oldest sister, Mrs. Wm. Blake, of Dorchester, where, favored with the constant attendance of his friend, Dr. Stone, head surgeon of the Homeopathic Hospital, with a word of cheer to each of his friends, and not a murmur because of the untimely blasting of his earthly hopes, he fell asleep. "Thank God," exclaims the afflicted father, "his name is fragrant to all who truly knew him."

The prematurely worn and wasted body rests in the Stetson lot of the beautiful village cemetery of Walpole.

R. H. H.

out wavering and she longed to fly away and be at rest.

For sixteen years she had found a quiet and delightful home with a widowed daughter, Mrs. Susan Gassett, who ministered to her every want. The Methodist people of Mendon were obliged several years ago to give up their preaching service, and the church was sold, much to her regret. Only a half-dozen Methodists remain in town, Mrs. Gassett being one of them.

Mrs. Darling leaves three daughters, all of whom are Methodists, and three sons. All revere her memory and cherish her virtues. Her quiet, sunny spirit was an inspiration and endeared her to all who knew her.

She rests from her labors, and her works do follow her. The interment was in Mendon, where the funeral service was held.

G. M. SMILEY.

True.—Died, at his home on Atwell Hill, Westworth, N. H., Oct. 28, 1896. Des. Elbridge G. True, aged 80 years, 7 months, and 9 days. He was born in Hampton Falls, N. H., March 14, 1816.

His parents moved to Piermont when he was but three years of age, and to Westworth when he was five years old. He was united in marriage with Abigail W. Webster, of Atwell Hill, Dec. 31, 1840, where they settled as farmers and quietly lived until the death-angel bore him away after an illness of less than three weeks, leaving her a widow to sit in loneliness and to listen in vain for the steps of him who had been her companion for nearly fifty-six years. A son, the only child, with other kindred, have passed on before. A niece and nephew survive him.

He was a lover of home, yet looked forward to and talked much of the home of the saints. He gave his heart to the Lord when fifteen years of age, but was not established in the faith until after his marriage, when he was baptized by Elder P. Boynton and united with the Warren M. E. Church. He was appointed class-leader for Atwell Hill and vicinity and served for ten years.

By changes to which all communities are subject, the Methodist interest ceased, and he united with the Ellsworth Hill Free Will Baptist Church, where he was made deacon, in which capacity he served up to his death. Yet he never lost sight of the interests of the M. E. Church, and prized highly ZION'S HERALD, of which he had been a subscriber over forty-four years.

Funeral services were held at the house, Oct. 28, where a hundred people gathered to pay tribute to the departed. "I shall be satisfied when I awake in Thy likeness" was the foundation of impressive remarks made by Rev. C. W. Nelson, of Deerfield Centre, who was pastor fifteen years of the same church where Mr. True was deacon.

Keene.—"Beyond prosperity or reputation there is a success even in worldly lines that I covet; and I believe my life is tending in that direction. It is my life-work to take the discordant, un-American, irreligious, ignorant and dangerous elements of our society and organize them; make them patriotic, and teach them to think. I feel proud of my work; I feel that I and my associates are working at the right end of a problem which some people and organizations are attacking from a wrong direction. And I can train several hundreds or thousands of young men into Christian American citizens, strong in thought and fearless in action, who but for my influence would grow up to curse society with crime or anarchy, will it not be success?"

These words were written in 1895 by George Randall Keene, who died in Hyde Park, Mass., after a brief illness, Aug. 10, 1896. Their personal character is explained by the fact that they form a part of his contribution to the letter of the class of '88, Boston University, of which he was a member. For more than ten years he was a teacher in the Boston schools; and for about six years he was a sub-master in the Quincy School, which position he held at the time of his death. The above words are an index to his character. Intelligent, resolute, practical, and plous in a straightforward, manly way, he did all things heartily as unto God. He was born in Dexter, Maine, Aug. 29, 1860. Into his life of less than 36 years much of the highest quality of service was compressed. His own conception of his work has been given; and his faithfulness and ability were recognized. There is abundant evidence that larger responsibilities awaited him if he had been spared.

Mr. Keene from childhood led a life of prayer. When about twelve years of age he was baptized and admitted into the church by Rev. Charles B. Besse. His Christian experience had normal development in a Christian home and in the nurture of the church; but the full robustness of his faith was not reached without struggle. He was an honest seeker after truth, and in his search some philosophical difficulties threatened at one time to obscure his faith; but "he fought his doubts and gathered strength," and in the end he found a stronger faith his own. He was not a creature of impulse; not an emotional man in the ordinary sense of that word. The springs of his religious feeling were deep and the flow of his life was a full even current of sympathetic devotion. He was a man on whom one could depend. Overflowing with good humor, people felt at ease in his presence, while his character and bearing commanded respect. His work in many departments of the church was invaluable. He was prominent in the choir, a successful teacher in the Sunday school, a worker in the League, a supporter of the social meetings, and a friend to his pastor. Surely earth is poorer when such a man dies!

Mr. Keene was united in marriage with Miss Addie M. Merrow, of Pittsfield, Maine, Dec. 30, 1888. Theirs was a delightful Christian home.



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It is now a sorely stricken household. The parents in their declining years mourn their only child. The widowed wife and her little son long "for the touch of a vanished hand, and the sound of a voice that is still." But it is a Christian household; and more precious even than the abounding sympathy of friends is the consolation of the Christ who is the resurrection and the life.

FRANK T. POMEROY.

Lord.—John Lord was born in Alfred, Me., Oct. 21, 1814, and died in Biddeford, Me., Sept. 7, 1896.

Mr. Lord was converted to God at the age of sixteen and joined the Methodist Church in Alfred. Such was his love for Christ and his earnestness and devotion that the church immediately honored him with a place among the board of stewards and elected him class-leader, which position he filled and occupied most acceptably and efficiently for nearly half a century. Such also was his growth in grace, his gifts and usefulness, that he was given a local preacher's license, and from time to time, as opportunity offered (as he was a farmer by occupation), he conducted services in the neighborhood around. Eternity only can reveal the souls that received deep and lasting impressions and were helped heavenward through his faith-stirring appeals and efforts. Until late in life he remained in the church of his youth, a true, loyal, conscientious member, above reproach, and a faithful workman that needed not to be ashamed.

Falling in health, in 1889 he sold his farm and moved to Kennebunk, where he resided one year only, thence he removed to Old Orchard and with his wife joined that church, where he continued his relation until his decease. Since the death of his wife, one year ago last May, he lived with his nephew and family, John Jose, of Biddeford.

Mr. Lord was a real, staunch Methodist. He was not easily moved by every wave of doctrine. He was established in the faith. He loved Methodist doctrine, especially that experimental doctrine of a present free and full salvation which for many years he professed to enjoy and which his life and works clearly exemplified. He had acquired through the years a matured and very healthy and vigorous belief for Zion's Herald, and when, in later years, his resources were greatly reduced so that he felt compelled to cease his subscription, the greatness of his grief was very apparent. But soon, through the kindness of a friend, his weekly visitor was restored, and the good old man's joy returned and he was comforted until his death. He also cherished a commendable interest for the Year Book of the Annual Conference, and just before his death gave the writer as a valuable legacy his long and unbroken chain of the Minutes.

Though during the last two or three years of his life his health was very much broken, yet his voice was frequently heard in fervent, inspiring prayer and joyful praise. His sufferings were intensely impressive. His sufferings, caused by cancer of the stomach, were most grievous and hard to bear, yet the testimony of those who cared for him during his last and protracted illness was: "We never saw an old man so patient." For weeks he realized his end was near, and still his soul was filled with peace and hope and he was victorious through the blood of the Lamb and the word of his testimony. Some of his dying exhortations were as strong and full of the Spirit as when he was in the strength of his life. His selection for his funeral service was Ps. 37: 37.

Thus another Christian pilgrim has reached and entered the harbor of eternal rest. "Blessed are the dead which die in the Lord, from henceforth; yes, saith the Spirit, that they may rest from their labors, and their works do follow them." May the loved ones who so tenderly and faithfully ministered all that loving hearts and ready hands could bestow, night and day, have abundant reward in this world, and in the world to come hear the blessed Master say, "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."

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Review of the Week.

Tuesday, November 17.

- Prof. W. M. Sloane, of Princeton, to be the first occupant of the Beth Low professorship of History in Columbia College, New York.
- Cuba asks the Latin-American republics to interfere with Spain in her behalf.
- Debate in the Reichstag on the Bismarck revelations.
- All classes of Spaniards subscribing for the new internal loan.
- The Pan-American Medical Congress opens its sessions in the City of Mexico.
- William S. Forman, of Illinois, appointed Commissioner of Internal Revenue.
- The California Irrigation law declared to be constitutional, which affirms the validity of \$16,000,000 in bonds issued under it.

Wednesday, November 18.

- Capt. A. T. Mahan, U. S. N., the celebrated writer on naval matters, retires after forty years of service.
- A spirited debate on army outrages in the Reichstag.
- The new Reading Railroad Company organized in Philadelphia.
- King Oscar erects a monument to the memory of Mr. and Mrs. Youmans, of New York, at the place, near Bergen, Norway, where they were accidentally killed last July.
- Miss Frances E. Willard re-elected president of the National Woman's Christian Temperance Union; the "Women's Bible" formally disavowed by the Union.
- The woman suffrage amendment in Idaho voted by a majority of nearly 5,000.

Thursday, November 19.

- The British steamer "Memphis" wrecked on the coast of Ireland; ten lives lost.
- Terrible experiences of miners in the mountains of Washington by reason of flood and snow.
- A vote of confidence in the French Chamber for the ministry.
- St. George's Church, London, famous for fashionable weddings, burned.
- The Armstrong and Slater trade school building at Hampton Institute, Va., opened.
- The Armenian bishop in Haasekein condemned to death.

Friday, November 20.

- Latest returns give McKinley a majority of ninety-seven electoral votes over Bryan.
- Rev. Dr. Storrs' fiftieth anniversary as pastor of the Church of the Pilgrims, Brooklyn, celebrated.
- The bill to grant municipal suffrage to women, killed in the Vermont House.
- A strong movement in Hawaii in favor of annexation to this country.
- The Metropolitan Steamship Company of this city pays W. K. Vanderbilt nearly \$100,000 for sinking the "Alva."
- John L. Farwell, of Claremont, N. H., said to have invested about \$1,000,000 of his clients' money in losing Western ventures, and to have taken refuge in Europe.

Saturday, November 21.

- Earthquake in Delaware and lower New Jersey; buildings damaged in Wilmington.
- The Indians of the five tribes offer, to the Dawes Commission, to sell their tribal autonomy for \$500 cash per capita — a total of \$40,000,000.
- Rev. Dr. George F. Pentecost, now of London, accepts a call to a Presbyterian church in Yonkers, N. Y.

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— Fifty-five Boston wool houses sign a petition asking the Senate to enact the Dingley tariff bill at the coming session.

— Rev. Dr. T. J. Conaty, of Worcester, to succeed Bishop Keane as rector of the Catholic University in Washington, D. C.

Monday, November 23.

- The drought in India broken by rains.
- Death of Sir Benjamin W. Richardson, the celebrated English physician and author of hygienic works.
- Mining communities in the Northwest in danger of starvation on account of the floods.
- The Pacific steamer "San Berito" wrecked near Point Arena, Cal.; five men drowned; 28 left in the rigging at last accounts.

ESSAY ON STUMBLING.

In another column of this paper is an interesting essay on Stumbling. It shows that many people stumble from getting in their own way, and tells plainly how to get out of one's way. It is, altogether, an article well worth reading. It is contributed by the Paine Furniture Company in their announcement.

NATIONAL W. C. T. U. ANNUAL CONVENTION.

Reported by Miss Jane A. Stewart.

Associate Editor Union Signal.

WITH the marshaling of fifty original Crusaders upon the spacious platform and the rapping of an historic gavel in the hand of the World's and National president, Frances E. Willard, LL. D., the twenty-third annual convention of the National W. C. T. U. was opened for its five days' sessions in the great and beautifully decorated Music Hall of the St. Louis Exposition Building, on the morning of November 13.

An earnest prayer from the lips of Mrs. Henrietta Monroe, the venerable president of the Crusade State, was an index of the devotional spirit which characterized the sessions from first to last. Always emphasizing and upholding the Christ-spirit in their every movement, the accredited representatives of the 150,000 devoted Christian women of the National W. C. T. U. sought and gave their greatest inspiration at this meeting at the early morning prayer services in Schuyler Memorial House and the noontide devotionals in the Convention Hall, both conducted by W. C. T. U. evangelists of national repute. In the annual sermon on the Convention Sabbath, Miss Greenwood struck the prevailing key-note, "Only as we embody the Christ life, can we be leaders for these times, wise women to observe the times, women in whom the hearts of the people may rest."

As the eyes passed over the rows of intent, earnest-faced women seated beneath the lettered banners of each State and Territory, in the body of the great hall, and then to that noble gray-haired company of old Crusaders upon the platform — now fast diminishing at the summons of the unbidden guest — one felt that here are "women leaders in whom the hearts of the people may safely rest." Many familiar faces were absent — Mothers Thompson and Stewart and Wallace, all too feeble to attend; Mrs. Leavitt, Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, revered round-the-world missionaries, were absent in body though present in spirit.

In the centre of the notable group upon the platform, was seated the pre-eminent leader among women, whose phenomenal talents and winsome ways are so dominated by her consecrated spirit that she has remained, without question, the chosen leader of the white ribbon host for fifteen years. At the long tables on either side were seated the trusted general officers, each intent upon her duties in the Convention proceedings. The Music Hall, with its great seating capacity, spacious lobbies, and numerous committee rooms, was a most convenient gathering place. Only the well-trained voices and strong lungs of W. C. T. U. women could have so readily overcome the acoustic difficulties. Miss Willard's annual pointed address had not been prepared previous to the Convention as is her usual custom. In its place she gave "a familiar talk" which so pleased the Convention that they asked for another! In opening, she referred with deep pathos to the bleeding, suffering Armenian refugees from the horrible Turkish outrages, graphically depicting the scenes at Maracides, where work for these persecuted Christians had prevented the writing of her annual report. She expressed warmest appreciation for the white ribbon women of St. Louis who, undeterred by the calamity of the cyclone, invited the Convention and had made generous and elaborate provision for its entertainment. She referred to the St. Louis Convention of twelve years ago, when they had espoused the cause of the Prohibition Party and "passed under the rod of a nation's criticism," dwelling upon the fearless leaders now passed on — Mrs. Mary T. Lathrop, great-est of women prohibition orators, Mrs. Mary Woodbridge, graceful, steadfast and true, and Mrs. Sarah Downes, who with her dying lips cried out, "Prohibition shall conquer, blessed are they who help to bring the victory!" Work in securing woman's ballot, the Polyglot Petition, the setting apart of General Neal Dow's birthday, March 20, as Prohibition Rally day, and many minor matters were graphically touched upon. In conclusion she spoke of the coronation of the Czar (guarded by police) and the tramping to death of the eager peasants on the plain (not guarded by the police), whose death means were like the tide of the sea in a storm. She compared that scene to the terrible conflict of life, and the moaning of the dying thousands to the stifled cry of suffering humanity — in listening to which with our spiritual ears (which only can hear it) we come up to the level of Him whose pierced hand we may clasp and by whose grace may it be said of us, "These are they who heard the cry of the world."

As the last of these inspired utterances fell from her lips the words of the hymn, "Guide me, oh, Thou great Jehovah," came spontaneously from the touched and uplifted auditors. At its close one of the prettiest scenes of the

Convention was enacted. A seemingly endless line of college young women, numbering 88 in all, one for each year of the great leader's life, came pouring in upon the stage, nearly smothering Miss Willard in the great masses of white chrysanthemums which they bore. In accepting them the temperance leader happily hoped that when the girls were twenty-one, each white flower would bloom into a white ballot for each one of them.

Noted for its businesslike methods, and bright, able talkers, enlivened by the president's witty sallies, the business sessions of the Convention were as usual crisp and sparkling. The reports of Mrs. Katharine Lente Stevenson, national corresponding secretary, showed that 28 States had made a gain of 15,988 members which, however, was nearly offset by the losses in 24 States. Mrs. Helen Barker, national treasurer, announced the total receipts to be \$27,706, showing a net gain in paid membership of over twelve hundred for the year.

To answer the question, What is the W. C. T. U. doing? One had only to listen to the reports of the national superintendents, able women and known the country over for their leadership in the various lines of work, numbering 40 in all, which directly and indirectly promote the temperance reform. The past year has seen no statement in their energies, each one steadily putting forth her efforts "for God and Home and Native Land." Mrs. Mary Hunt, of scientific temperance education fame, on whose "bleached" map of the United States (hung in a prominent place that all might see) only three black spots remain — for Arkansas, Georgia and Virginia, where are no temperance education laws — was given an hour to present her all-important work. The adoption of physical education by the National Board of Education was reported by Mrs. Frances Lester, superintendent of that department. The Band of Mercy, according to Mrs. Mary Lovell, superintendent, numbers 10,542 children pledged against cruelty to animals. The four equal suffrage States — Idaho, Wyoming, Utah and Colorado — were referred to by Miss Marie Hrenn, who urged no abatement of interest in her department. It was stated that there are 1,700 local superintendents doing systematized work for the better preservation of a holy Sabbath. Peace societies were reported by Mrs. Hannah Bailey, superintendent, as existing in twenty-six States. Mrs. Winnie English, of work among miners, said that 640,000 miners received temperance tracts during the year. That W. C. T. U. news has appeared in great numbers of newspapers, was reported by Mrs. K. L. Stevenson, of the press department. Attention was called to the selling of liquor to the old soldiers in the soldiers' homes by Mrs. Ella Thacher, national superintendent of work among soldiers and sailors.

Between sessions groups of specialists in the various lines of work brought have been seen in the committee rooms earnestly exchanging ideas and plans, and large audiences attended the purity conference, under Dr. Mary Wood-Allen, preceding the Convention.

A long list of temperance workers and friends of the cause was remembered in the customary memorial service which was conducted by Mrs. Anna Hammer, State president of Pennsylvania. Among those who were thus spoken of were Mrs. Nellie F. Chapin, the leader of South Carolina's temperance forces and well-known throughout the South; Sir Leonard Tilley of the Sons of Temperance; Mrs. Letitia Youmans, Canada's honorary president of the World's W. C. T. U.; Rev. Wm. H. Boole, and Rev. Henry A. Delano, D. D., fearless spokesmen for the great cause; Mr. Joseph Bogardus, a leader of the National Temperance Society, and others. The various State delegations rose in turn as the deceased members of their unions were memorialized. It was a touching and impressive scene.

Upon the long list of those introduced to the Convention, bringing words of encouragement from kindred organizations, were Miss Mary Phillips and Miss Agnes Black of England, the latter secretary of the World's W. C. T. U., both bringing greetings from the society of British temperance and from Lady Henry Somerset, its honored president. The Convention was much disappointed at her inability to be present and remembered her among the many honored friends by a cablegram of greeting. Significant of the union of hearts with those of co-workers in the mother Union the British flag was conspicuously hung with that of the United States. Miss Phillips happily called attention to the fact that the Union Jack was a peace flag, marking the peace between England and Scotland. Great applause followed her apt remark on the United States flag: "Your flag is a beautiful flag, and as I look at the stripes I am reminded, 'By His stripes are ye healed,' and the stars say, 'They that turn many to righteousness shall shine as the stars in heaven.'" Miss Black paid a beautiful tribute to Miss Willard who, she said, "had been more successful than any living statesman or diplomat in suppressing bitterness between England and America."

Anthony Comstock spoke eloquently in behalf of the suppression of vice; Rebecca Krikorian, an Armenian, with Oriental fervor, depicted Turkish brutalities and appealed for American protection for the refugees from Armenia; Rev. F. D. Greene, a former missionary in Constantinople, and now secretary of the National Armenian Relief Committee, told how he went to Armenia eight years ago to convert the heathen and now returned to convert the American nation to Christian sympathy. Miss Ruth Schaffner showed the flag of the Iceland W. C. T. U., where perfect equality prevails; Dr. Anna Shaw, for the National Equal Suffrage Association, brought news from the recent California suffrage campaign where the saloon influence in San Francisco defeated the equal suffrage amendment, but prophesied that "truth crushed to earth shall rise again." Rev. Dr. O. M. Stewart, a presiding elder of the M. E. Church, called out vigorous applause by his terse remark, "I think as you do, I believe as you do, and pray and vote as you would!" "He's the first fruits of them that sleep!" was Miss Willard's swift, bright comment. Mrs. Emma Booth-Tucker, commander-in-chief of the Salvation Army in America, was introduced and received a Chattanooga salute. Mrs. Tucker spoke for nearly thirty minutes, and her recital of the work of the Salvation Army moved many of the delegates to tears. At the conclusion the Convention united in a chorus of amen.

The most important and interesting actions of the business sessions were the passing of the resolutions and the election of officers. The list of resolutions, "not so lengthy as usual and tersely put," was placed in the hands of the delegates. They covered prohibition (by legislation, and party and exploring revenue) of the liquor traffic; equal wages for equal work for everybody; woman's ballot with an educational test for both sexes; opposition to lynching and lawlessness everywhere; a permanent system of arbitration between the United States and Great Britain and to extend to all civilized nations; a denunciation of the policy of the nations which has permitted the Turkish massacres to continue; temperance education; disapproval of any perverted version of the Holy

Scriptures; and faith in Christian principles for the controlling of the nation.

As was expected, the Prohibition Party resolution aroused intense discussion between adherents to the old Prohibition Party, which had thrown out its suffrage plank during the last campaign, and those of the broad gauge party which had included suffrage with free silver. The outcome of the earnest discussion was an adherence to the old-time purpose of the W. C. T. U. in a resolution offered as an example to party prohibitionists in future campaigns and including woman's ballot which the Convention considered "the concrete form of prohibition." Miss Willard's connection with the "Women's Bible" was disavowed and regret expressed that any work should be so named.

The election of officers resulted in the return of Miss Willard for the 16th time as National president by an almost unanimous vote. During her simple, touching speech she said, "Guided by your love and prayers, I pledge myself to Him that I will tell everybody to be good, and by the grace of Christ try to be better myself in every purpose each day of my life." Mrs. Katharine Lente Stevenson, "the little trueheart," Mrs. Clara C. Hoffman, "the great heart," Mrs. L. M. Stevens, "the Aristides of the W. C. T. U.," Mrs. Barker, "the Alexander Hamilton," and Mrs. Beauchamp were each re-elected with the duties of office.

The great mass meetings of the Convention were held on Opening Night, when Hon. C. P. Walbridge, the mayor of St. Louis, Mr. T. P. Boyd, president of the St. Louis Exposition, Rev. Mr. Sargent, of the Evangelical Alliance, and Mrs. Lake, for the Catholic Woman's Total Abstinence Union, Master Clifton Fowler, of the Loyal Temperance Legion, Mrs. Ingalls and Mrs. Hoffman, for the State and local W. C. T. U., gave glowing welcomes, which were caught and spicily commented on in a spontaneous and characteristic speech by Miss Willard: Young People's Night, when many scores of young women marched upon the platform to an inspiring melody, hearing the "bands of ribbons white" which are now weaving around the world, and presented a most varied and inspiring program under their gracious leader, Mrs. Frances J. Barnes, of New York city; the Children's Night, when a trained children's chorus of 1,000 voices filled the great hall and the L. T. L. gave the "distinctive symptoms" vocally expressed "in action temperance songs and rallying cries of various States, showing them to be 'indoctrinated in the temperance cult,' and preceded over by such leaders as Anna A. Gordon, world's superintendent of the Loyal Temperance Legion, Mrs. Helen G. Rice, national superintendent, the master of ceremonies, and others; State Benefit Night, when the presidents of the seven States which had added an increase of 500 to their membership during the year gave a unique program; the great Armenian mass-meeting on Sabbath afternoon when the sorrows of the oppressed brought tears to thousands of eyes under the fervid, Christlike eloquence of Rebecca Krikorian, of whom Miss Willard said, "Perhaps we have never listened to words that were more truly the echo of Christ's words upon the cross," as she proclaimed her intention henceforth to devote her life to the evangelization of the cruel Turk — when the labors of the W. C. T. U. presidents of Massachusetts and Maine in housing two shiploads of Armenian refugees were recounted nearly \$1,000 were given to aid the starved and unprotected women and children in the mountains of Turkey during the coming winter; the grand demonstration on the closing night — People's Night — when the entire W. C. T. U. delegation filled the great stage, each State singing its special song and the great parade of the department representatives took place, each being attired in a significant costume illustrating the various lines of work of the National W. C. T. U. On all these notable occasions great audiences packed the vast auditorium and applauded the high sentiments of the Women's Christian Temperance Union as they were expressed in unmistakable and unique ways to both eye and ear.

Sabbath at a National W. C. T. U. Convention is always a notable one by the filling of the city pulpits by women speakers. On this occasion nearly one hundred church audiences listened to the doctrines of Christian temperance, purity and peace. At the Union M. E. Church, Miss Greenwood, national evangelist, preached the annual sermon from two texts — Esther 1:13 and 2 Chron. 32: 8 — the sub topics being, "The Characteristics of the Times in which we Live" and "The Qualifications Required of the Leaders."

The week's great gatherings were a kaleidoscope whose changing hues focused into the pure bright true ray of white which stands for temperance, purity and Christian temperance. As it began so it ended in a prayer from earnest mother hearts, a sincere and potent pleading for "whatsoever touches life with upward impulses."

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